The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXXIV. NEW SERIES.—No 31. SATURDAY, AUGUST 11, 1888.

RS. 6 PER ANNUM IN ADVANCE
WITH INDIAN POSTAGE RS. 7-10.
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—THE result of the deliberations of the Pan Anglican Conference had not been published when the last mail left England, but it is said that most valuable statements may be expected on Socialism and the terms of Union with Non-conformists. "The Bishops" says the *Christian*, "have added valuable information to that already presented by the Missionary Convention. We specially note the following: Women form the key of the fortress which the Church of Christ is called to attack in India; without the enlightenment of the women the upheaval of Indian society is hopeless. India wants more ladies of high education and Christian love." The Bishops have been invited and fêted on every hand,—dinner at the Mansion House, and receptions by the Bible Society, as well as by all the exclusively Church Societies. The Christian Knowledge Society's gathering was the most crowded of all. It is estimated that 1,500 persons were present in the rooms of King's College to meet the distinguished visitors. The *Rock* says :—

The reception of the Bishops at the Bible House had special interest of its own. The house, including the labyrinth of the warehouse block, where every floor is tested to carry one ton to the square foot, and where parcels labelled in every language lie ranged on shelves, was thrown open. On leaving, a little book, gold-lettered, *Souvenir of the Bible House, July*, [illegible] and containing specimen translations in 67 different languages, was presented to each visitor. There are curiosities, too, displayed in the magnificent library, amongst them the first printed Greek Testament, the Complutensian Polyglott of Cardinal Ximenes, a palimpsest of St. Luke with the old MS. written over by a later one, and last but not least a Malagasy Bible in its yellowed paper, bearing traces of being buried in the woods, and dug up from time to time for perusal during the twenty-five years of persecution in that island. The Earl of Harrowby, as President, discharged the office of host, and the most distinguished stranger present was Mar Gregorius, the Patriarch of Antioch, who, as the Archbishop of Canterbury remarked, on such a day fittingly reminded us of the first Missionary Church. Short addresses were delivered by the President, the Bishops of Gloucester, Sydney, New York, Moosonee (who only arrived on the previous Tuesday, too late for the first sittings of the Lambeth Conference), 'Lord Plunket, Archbishop of Dublin, and the Archbishop of Canterbury. There was a goodly gathering of Bishops, clergy, and Church laity, including ladies, but not as many of our Nonconformist friends as we expected.

—The Bishops also breakfasted one morning with the Council and Executive of the Church of England Temperance Society. The Bishop of London presided. The Bishop of Sydney moved a resolution maintaining that the importation of spirituous liquors from England and other European countries is having a disastrous effect upon native races in the colonies and dependencies of the British Empire. He urged the formation of diocesan branches of the C. E. T. S., and said it was absolutely impossible to exaggerate the disastrous effects of the liquor traffic. The Bishop of Cork, in seconding, advocated the combination of temperance with thrift associations. The Bishop of Zululand said that the chief of his diocese woke up some years ago to find that the nation was fast degenerating into a race of drunkards, but influence was brought to bear, and a crusade was preached by a native chief, and now the people may be said to have obtained a new lease of life. The resolution was adopted.

—THE Annual Meeting of the White Cross Society also came in for a goodly share of prelatical attention. This was held at Exeter Hall on the 19th ult. The *Daily News* says :—

The Bishop of Durham presided, and he was supported by the Earl of Aberdeen, by the Bishops of Sydney, Calcutta, Niagara, Honolulu, Zululand, Pennsylvania, Adelaide, and Nelson. In introducing the proceedings the Chairman said that they had developed during the past year from a movement into an organised society. Among the matters for congratulation which he would mention was that the Archbishop of Canterbury had voluntarily signified his adhesion to the society, and that the question of Purity would be brought before the Lambeth Conference. He trusted sincerely that the Conference would not part without an outspoken utterance which would materially strengthen their hands. The annual report stated that the spread of the White Cross movement had rendered necessary the appointment of an executive council. The White Cross Society was working in conjunction with the Church of England Purity Society, and other associations in Great Britain and America, and branches of the society were being formed in South Africa, Shanghai, and other centres. There had been a steady increase of members during the past year, of whom nearly 70 per cent. were young clerks in business houses. With regard to the finances, it was proposed to raise a sum for the permanent endowment of the society. The Bishop of Sydney spoke of the purity movement in Australia, and said that in a congregation of between 600 and 700 young men in Sydney Cathedral hundreds were enrolled in this important work. Addresses were delivered by Canon Wilberforce and the Earl of Aberdeen; and by the Bishop of Calcutta on the question of purity among British soldiers in India.

—A late issue of *Het Maandblad*, the Dutch organ of Social Purity, translates the whole article on "Hindu Child-Marriage," which appeared in the *Guardian* last January. The valuable remarks of Mrs. Mansell, M.D., of Lucknow, on this subject, thus reach a still wider circle of readers.

—Minneapolis, Chicago, Boston, and Brooklyn, now employ women only to look after women prisoners. This is as it should be. We hope the day is dawning when this will be the universal custom. Henry J. Wilson, M.P., asked a capital question on this subject in the British House of Commons recently.

—A correspondent writes approvingly of our remarks in a recent issue on the Sabbath question. He says :—"In your notes upon the horrors of drifting into a Continental Sabbath keeping (or Sabbath breaking), nation you base some strong remarks upon the fact, that the keeping of a day of rest is as imperative as the other nine commandments. Quite so. But cannot the subject be viewed from another stand-point, viz., that the Rest Day was a specially created day for the benefit of man, a day blessed and sanctified from the days of Paradise. 'The Sabbath was *made* for man.' Actual human necessity and God's required service should be the rule for all actions performed on that day. It is noticeable that the command in the Decalogue is prefaced by 'Remember,' so that the command was not a new one but one not to be forgotten, and to be implicitly carried out and obeyed."

—THE *Voice of India* for August, gives the following interesting epitome of the consensus of Native opinion on some questions of current interest :—

It is a matter of surprise and regret to writers on the Native Press to find Mr. Meredith Townsend, who once edited an Anglo-Indian paper of the name of the *Friend of India*, coming forward, after a long lapse of time, to indite an article in the spirit of an enemy. But the fault of the writer, it is generally maintained, lies in his not taking pains to familiarise himself with changes that have occurred since his departure from the country, a period of upwards of three decades. Hence Native journalists attribute Mr. Townsend's pessimistic views and conclusions to his utter ignorance of the history of India for the past thirty years.

That Mr. Larpent has met with the treatment he deserved at the hands of the Supreme Government is the opinion of all our contemporaries, who give credit to the Lahore *Tribune* for its commendable efforts to lay bare the alleged malpractices of the Registrar of the Punjab University carried on by him in broad daylight without fear of losing service and reputation. His dismissal has elicited much sympathy with his family said to be a large and destitute one. One or two writers are not satisfied with this punishment and openly say that such offenders ought to be prosecuted under the provisions of the Indian Penal Code to set an example to other officials who, despite their handsome salaries, run into debt to meet their extravagant expenses, and thus render themselves open to corruption.

Sir William Hunter's articles in the *Times* on the Indian National Congress possess so much interest that the more they are read, discussed, and analysed, the more popular they render themselves. They have breathed a new life into discussion of the subject in this country. Every one selects a passage or two

from Dr. Hunter's contributions and gives full vent to his views and observations in connection with the aims and progress of the Congress, based on the sentiments expressed therein. Sir William and other writers of his position are sure, it is believed to shed light on the anti-Indian intellects of the United Kingdom.

Mr. Kirkwood's conduct as a judge has provoked warm criticism. His case stands *sub judice*. It was through the efforts of the Indian Association that this scandalous matter was brought to the notice of the authorities. It remains to be seen whether the inquiry will terminate for the better or for the worse for public interests, as Mr. Kirkwood is said to have applied for furlough and is thus supposed to be trying to evade an explanation. It is suggested by the way that furlough should not be granted on such an occasion merely to defeat the ends of justice. His case is said to be a thousand times worse than that of the police constable involved in the apprehension of Miss Cass, a year ago, in England.

The Parliamentary Committee on the Hyderabad Mining Case will, it is hoped, unravel some of the secret methods that have marked the *modus operandi* of the India Office and the Foreign Office. The mining transactions have been condemned *in toto*. It was discreditable, we are told, of the British authorities to have allowed such things to be done by sharpers led on by an upstart of known intelligence. The searching inquiry made by the Committee has brought to light facts which startle every right thinking and sensible mind. It is in this way, say the critics, that the Native States are looked after by the Paramount Power. One good the inquiry has done, is believed to be the exposure of the weak points of the India Office as brought out in the evidence of General Strachey.

Mr. Arthur Crawford's case is thought to be a serious one, but nothing is said with certainty as to what may turn up. Much sympathy is felt for Mr. Crawford personally. His various services to Government are called to mind, and his administrative talents are highly praised. But the call for justice is none the less audible on this account. Some writers go to the length of saying that Lord Reay's Government have shown true courage in taking action against a high official of Mr. Crawford's stamp, as they had done in the case of Mr. Wilson of Cambay notoriety.

The Bengal Press is much exercised in connection with the police administration of the country owing to the torture shown to have been practised on the boy Sunnoo. It is said that the department requires a searching inquiry and a complete overhauling as it gives rise to complaints, whenever a case is being sifted to the bottom, in point of witnesses being suborned, confessions extorted from innocent persons, and so on. But it is acknowledged by all that in the present case the Judge and the jury could not help giving the benefit of the doubt to the accused so far as to identity.

—A development of Down-Grade theology in an unexpected quarter has occurred in connection with the Pan-Presbyterian Conference in London. One Dr. Marcus Dods was delegated to prepare a paper in reply to the question "How far is the Church responsible for present scepticism?" His treatment of the subject called forth accumulated protests from a number of the leading delegates to the Conference from Great Britain and America. Principal Douglas openly blamed the Committee for committing a paper on such a subject to Dr. Dods. That pioneer of the Down Grade theology, the *Christian World*, rejoices in this new champion of disbelief. Dr. Dods actually went so far as to quote Ingersoll on the fallibility of the Old Testament Scriptures. The *Christian* goes to the point when it declares that "the fatal defect of all such teaching as that of Dr. Dods is that he does not describe man as a sinner, to be judged and saved according to the Scripture; but he sets the sinner on the judgment seat, or in the critic's chair, to judge the Scriptures, and to say how much, if any, is infallible, and how much is not."

—*Word and Work* says :—

The history of the degeneracy of Presbyterianism in England during the past century ought to give pause and warning to its sister across the border. There have been few more stalwart and successful preachers of the Gospel than the English Presbyterians of the Seventeenth Century. Yet before the close of the Eighteenth Century their successors had become Unitarians, and property originally devised to the propagation of the Evangelical faith is now in the possession of its opponents. This lapse is to be traced to two concurrent causes. Greater importance was assigned to human philosophy than to Biblical study, and this resulted in the development of Rationalism; while the law preventing the exercise of Presbyterial jurisdiction lessened vigilance, and suspended discipline. Thus gradually but steadily the Gospel was banished from pulpits where it had once been faithfully preached, and a chilling Rationalism of the Unitarian type reigned in its stead. Unless the Free Church of Scotland is roused to more vigorous action, the process may be repeated, though in a somewhat different form. Biblical criticism of the modern type is a poor substitute for close and reverent study of the Bible itself. Without undervaluing scholarship of any kind we may fairly question the advantage of spending time and strength in studies which are at most only conjectural, or in allowing undue weight to shifting speculations of science, which are in every case intruders within the sphere of theology. To attach substantial importance to unverified guesses, and especially to reconstruct our scheme of Biblical truth to meet their requirements, is at best a miserable blunder; what it is at worst, time may discover too soon.

There can be no more serious peril to the Church than to allow any attack upon her supreme standard to be made with impunity from within. The Protestant position is intelligible, and we venture to think, notwithstanding the assumptions and presumptions of modern criticism, it is capable of successful defence so long as we bravely assert, with Chillingworth, the Bible, and the Bible alone, to be the standard of our faith. But if we discredit any part of Revelation sooner or later we discredit the whole. If a breach be made in the unity of the Book we are defenceless. To none is this more apparent than to its enemies. Having failed in their persistent attacks on the New Testament, they have, with a new hope, laid siege against the Old. If they succeed in breaking down the walls of Genesis they are confident they can assail the Gospels to better purpose. Instead of basely betraying our trust by yielding to their pressure, it is our present urgent duty to make good our defence. The Bible is not to be judged by its conformity to our modes of thought or feeling; nor are its contents to be sifted by our prejudice or by our passion, or even by what some are pleased to call our conscience; the Book claims in a unique sense God as its Author, and demands the submission to which, if that claim be admitted, it is reasonably entitled.

Consequently, the clear issue raised is as to the inspiration of Scripture. Every intelligent student knows that the various books of which it is built up pulsate with a common life. Separated by centuries, they are nevertheless one both in plan and purpose. Behind the different writers there stands all down the ages one ultimate Author. So that while we may justly speak of individuals and adduce the testimony of Moses, or David, or Isaiah, we may with equal fairness testify of each and every part—"THE HOLY GHOST SAITH." By reason of this peculiar organic unity, if one member suffers all the members suffer, and no one member can say of another, I have no need of thee.

—MR. MOODY'S summer school for Bible Study has held its third annual session with increasing interest and profit at the evangelist's beautiful home at Northfield, Mass., U. S. A. Mornings and evenings were devoted to study while the intervening hours were given over to rest and recreation.

One afternoon was devoted to short addresses by college men on the growth of the student's missionary movement. Delegates from Oberlin, Cornell, Yale, Oxford, and Princeton Universities spoke. Mr. R. P. Wilder, who represented Princeton, gave a stirring talk. Full of enthusiasm for the work, fresh from the colleges and his association with J. N. Forman, who was at Northfield last year, and who is now in India, and with plenty of facts and figures, he made a strong impression upon the audience. He spoke of the money needed to support the 2,500 pledged missionaries now going out, and described how Princeton had raised her ordinary subscription of $80 in two days to $1,300; how the theological school was giving $850; how Union seminary, with its 133 men, gave $480 last year, and this year $1,130. He further mentioned Hampden Sidney, in Virginia, whose 43 students have raised $625, and five members of the faculty pledged each $25 a year for life. He said that he had himself been sceptical of the evangelisation of the world in this generation, until he heard the strongly favourable tesimony of the China missionaries. He answered the objections, that the home field and the country would suffer, by the facts that only 21 out of 100,000 communicants go abroad, and one man in 48 here is a preacher, lay or ordained, or a Sunday-school worker, and one in every five is a communicant. He closed with the declaration that he proposed to throw himself upon the main tract of the greatest need, and if God wished him to go anywhere else he would switch him upon a side track but that a motionless engine couldn't be switched at all. Mr. Moody said that he hoped Mr. Wilder would be switched into the colleges and universities so as to rouse more missionary enthusiasm, which was what the churches and educational institutions sorely needed.

—THE *Rock* says that "the Bishop of Calcutta, the Bishop of Bombay, and the Bishop of Colombo have had an interview with the C. M. S. Committee of Correspondence. The details of the Conference we are prohibited by a rule of the Society from giving, but we can assure our readers that it cannot fail to be of service to the future interests of the truth in India; as also that there was no concealment of the Society's views as to Indian ecclesiastical affairs."

—THE newly elected Metropolitan Bishop for India, Dr. Thoburn, has had a narrow escape from death. He was crossing a river near Buffalo, in New York State, in a steam ferry, when a team of horses attached to a wagon in the boat took fright at something and plunged among the passengers. Several persons were knocked down, but Bishop Thoburn was the worst hurt, being struck by both the pole of the wagon and the horses' hoofs, and receiving some nasty, but happily not dangerous, bruises. Strangely enough, a child he held in his arms escaped unhurt.

—OF the wheels which have been revolving beneath the surface to bring about the collapse of the Crawford case, the public will probably never know, but so it is, Mr. Crawford is discharged—whitewashed—and according to the reasoning of the *Times of India* is an innocent man in the eyes of the law and therefore in the eyes of the world! But one or two queries will arise unbidden in the minds of those who remain outside the charmed circle. Is it not rather an extraordinary affair that a Government of such sagacity as that of Lord Reay should have acted in such an important case on insufficient evidence? And, if Mr. Crawford was innocent, why did he attempt to abscond? The latter is the course pursued by nine out of every ten ordinary clerks

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

and managers over whose heads a charge of defalcation is hanging, and totally unworthy of a high public official of honourable career and unsullied fame, who, conscious of innocence would meet his enemies with an unswerving faith in the justice of his cause.

DIABOLUS CAST OUT.

The intentions of the India Office, expressed over and over again by Lord Cross and Sir John Gorst in England, and the intentions of the Government in India, both agree in the wish that the C. D. A. system should be continued in India under the auspices of the Cantonments Act. And unless a very strict watch is kept this will be the case. The whole attitude and character of the supporters of the system of State licensed and encouraged vice is nowhere so well described as in John Bunyan's "Holy War." We are told by this greatest of allegorists that when "the famous town of Mansoul" was taken out of the hands of Diabolus (the devil) by Emmanuel (Christ) its lawful owner, that "when Emmanuel was come to the castle gates He commanded Diabolus to appear and to surrender himself into His hands." Honest John goes on to say: "But, oh! how loath was the beast to appear! How he shrunk! How he cringed! Yet out he came to the Prince." Now, if there is one thing more necessary than another for Christian workers to get burnt into their minds just now, it is this—that we shall never get an honest, straightforward surrender from the supporters of licensed vice. Lord Eldon once said that he could always get the truth out of all witnesses that came before him as a judge, except in cases of impurity, and that there deceit and prevarication was the invariable rule. Deceit and impurity always go together, hence the efforts of English and Indian public servants to carry out the system under the cloak of the Cantonment Act.

The Association Committee generally consists of the principal officials of the district, who are in almost all cases in India regular church-goers, and one or other of whom will read the lessons. Imagine the feelings of a "heathen" native, when he comes to know of this. How he must look down on the religion of Christ! People talk of the comparative failure of the Gospel in India! It is a marvellous proof of its vitality and power, that it has succeeded at all in the presence of such diabolical hypocrisy. Those who have been much engaged in rescue work will know the absolutely devilish efforts that immoral men will sometimes make to drag back a young woman who has escaped the awful life of sin. Here we have that diabolical longing crystallised into a law. We have to face the fact that there are inconceivably wicked men in the Government of India, and every Christian should mightily pray that God would cast down the wicked from their seats. We believe that He never brings evil to light but for the purpose of its being destroyed, and in this we have hope.

To revert to the word-picture with which we began, from John Bunyan's *Holy War*. "Now when Emmanuel was come to the castle gates (of the famous town of Mansoul), He commanded Diabolus to appear, and to surrender himself into His hands. But, oh! how loath was the beast to appear! How he shrunk! How he cringed! Yet out he came to the Prince. Then Emmanuel took him and bound him in chains, and led him into the market place, and there, before Mansoul, stripped him of his armour in which he boasted so much before. This now was one of the acts of triumph of Emmanuel over His enemy; and all the while the trumpets of the golden Prince did sound amain; the captains also shouted, and the soldiers did sing for joy. In the next place, He commands that Diabolus should be bound with chains to His chariot wheels. Then He did ride in triumph over him quite through the town of Mansoul, to the plain where His camp did lie. But you cannot think, unless you had been there, as I was, what a shout there was in Emmanuel's camp, when they saw the tyrant bound by the hand of their noble Prince, and tied to His chariot wheels! And they said, 'He hath led captivity captive; He hath spoiled principalities and powers; Diabolus is subjected to the power of His sword, and made the object of all derision.'" That is the sort of victory that we are pressing forward to. It were atheism of the blackest kind to suppose anything else. Let none of us labour under the mistake that the Lord God Almighty, King of heaven and earth, Lord of lords, and King of kings, cares nothing about this atrocious rebellion in one little corner of His Universe. He does; and "a bruised reed shall He not break, and smoking flax shall he not quench, till He send forth judgment unto Victory!" Only let us keep on praying and working, for whilst the Powers of Darkness have no fear of those who say they pray, and do not work, neither of those who work but do not pray, yet they tremble with the certainty of coming defeat when they see the weakest saint upon his knees, who then gets up and does that which his Lord commands him.

Epitome of News.

SATURDAY, AUGUST 4.

—The *Deccan Times* states that a commodious workshop has been erected at the Singareni Coal Fields, and machines, embracing almost every description used in such establishments, have arrived from England and are ready for erection. When completed the resources of the workshops will be equal to those of any colliery department in India. Two are in position, and a store shed of considerable dimensions is in course of erection. Several handsome bungalows and piles of offices are also nearing completion. The coal continues to improve downward. So far as the market for the coal is concerned, there is no present fear of the supply exceeding the demand.

—The first railway, connecting Tokio with Yokohama, was opened in 1872; at present the government has 245 miles open, 254 in course of construction, and 42 in contemplation, besides 56½ miles working in the island of Yezo; the Japan Railway Company, the interest on the paid-up capital of which is guaranteed by the government, has 289 miles open and 240 in contemplation, while the sanction of the government has been given to the construction by private companies of about 400 miles, and nine other lines are in contemplation, also by private companies. Thus about 600 miles of railway are open, about 250 in course of construction and about 700 in contemplation, besides a number of private lines projected, the mileage of which is not given.

—The following is the summary of the Bombay Presidency season reports for the past week;—River still low in Sind. Rain in parts of Kurrachee and Upper Sind Frontier and throughout the presidency proper, but insufficient in parts of Gujarat, Kattywar, the Deccan, and Southern Mahratta Country. Sowing of early crops progressing in parts of Surat, Khandesh, Nasik, Poona, Satara, and Baroda, but retarded in parts of Nasik, Ahmednuggur, and Belgaum. Transplantation completed in Kolaba and Ratnagherry, progressing in Nasik, Tanna, and Baroda, but retarded in parts of Kaira and Surat. Fodder scarce in parts of Hyderabad, Broach, Khandesh, Nasik, Sholapur, Belgaum, and Baroda.

—The *American Meteorological Journal*, desiring to direct the attention of students to tornadoes, in hopes that valuable results may be obtained, offers the following prizes: For the best original essay on tornadoes or description of a tornado, $200 will be given. For the second best, $50. And among those worthy of special mention $50 will be divided. The essays must be sent to either of the editors, Professor Harrington, Astronomical observatory, Ann Arbor, Michigan, or A. Lawrence Rotch, Blue Hill Meteorological Observatory, Readville, Mass., U. S. A., before the first day of July, 1889. They must be signed by a *nom de plume*, and be accompanied by a sealed envelope addressed with same *nom de plume* and enclosing the real name and address of the author. Three independent and capable judges will be selected to award the prizes; and the papers receiving them will be the property of the journal offering the prizes. A circular giving fuller details can be obtained by application to Professor Harrington.

MONDAY, AUGUST 6.

—The present and past students of the Free Church College assembled in the hall of the college, in large numbers, on Saturday afternoon, for the purpose of presenting an address of congratulation to the Rev. Dr. Mackichan, M. A., D D., on his being appointed Vice-Chancellor of the University of Bombay. The Rev. H. C. Squires presided. Mr. Nagindas P. Mehta presented the address which was signed by 164 present and former students of the University. In his reply Dr. Mackichan said he felt that the highest honour which anyone placed in his position could hope to enjoy was not that which any Government or any University could bestow, but that which could only be bestowed by those amongst whom one's days were spent and on whose behalf the efforts and exertions of one's life were bestowed. He urged the students to work and study with increased energy and thus do their part towards bringing success and honour to the University.

—The great revival under the labours of Thos. Harrison, in New York city, is progressing—over 1,700 conversions are reported to date. The services are to be transferred from 18th Street to Jane Street Church, the place of beginning.

—Sir Joseph Pease has set down on the motion paper of the House of Commons, for an early day, a resolution to the effect that the system by which a large portion of the Indian revenue is raised is financially unsound and morally indefensible, and urging upon the Indian Government that they should cease to grant licences for the cultivation of the poppy, except to supply the legitimate demand for opium for medical purposes.

—A destructive freshet on July 11 swept down the Monongahela River, in Western Virginia and Pennsylvania, carrying off millions of feet of timber, many buildings, boats, and fences, and much live stock. Some of the débris was carried into two tunnels of the Baltimore and Ohio Railway at Grafton, completely blockading the line at Chartiers. A natural gas main crossing the river at McKeesport was broken, the explosion which followed causing one man's death. Many towns were under water. At Pittsburg there was to be seen a large saw-mill, valued at 7,000 dols, which had been swiftly carried by the flood some sixty miles in the course of a few hours. The damage in the Monongahela Valley is estimated at 600,000*l.*, 50,000*l.* of which falls on Pittsburg.

—At a quarter before four o'clock on July 19 a slight shock of earthquake was felt in the Annandale division of Dumfriesshire, Scotland. Many persons were awakened by the vibration of their beds and the rattling of china, while a dull rumbling sound was distinctly heard for several seconds. No material damage was occasioned beyond the cracking of some ceilings.

—A Wolverhampton correspondent of the *Overland Mail* states that during a heavy thunderstorm on July 17 a collier, named Bates, who had lost his sight through an accident, was being led home, when a flash of lightning was reflected on the spectacles he was wearing to conceal his disfigurement. After the peal of thunder which followed he complained of pain in his head. The next moment, to his surprise, he found that he had regained possession of his eyesight.

Tuesday August 7.

—The *Reichsanzeiger* announces that the Empress Victoria, mother of the Emperor, will henceforth bear the title of Empress and Queen Frederick. Freiherr von Reischach has been appointed her Majesty's Court Marshal. The Empress visited Berlin for the first time since the death of her husband on July 17. She was accompanied by her three daughters, the Princesses Victoria, Sophie, and Margaret. After spending about three hours in the palace formerly occupied by the late Emperor when Crown Prince, her Majesty returned to Potsdam.

—The Mahomedans of Bombay have decided not to send representatives to the next Indian National Congress. A large meeting of Mahomedans held on Saturday last passed resolutions expressing the inadvisability of Mahomedans attending the Congress which were carried almost unanimously.

—Experiments seem to show that a large ocean steamer, going at nineteen knots an hour, will move over about two miles after its engines are stopped and reversed, and no authority gives less than a mile or a mile and a half as the required space to stop its progress. The violent collisions in some cases during fogs may thus be accounted for

—I hear, writes a London correspondent of the *Overland Mail*, that several of the judges who have been applied to do not like the idea of serving on the Parnell Commission. If a judge is pressed by the Government to act he can hardly refuse, but one or two have prayed to be excused.

—Reports received in Madrid from Morocco state that the slave trade continues in that empire, in the markets of the Sahara, and in the interior of North Africa. Slaves of both sexes are brought to Morocco by the traders, and boys and girls between the ages of nine and fifteen fetch high prices. Cases of shocking cruelty to the slaves in Morocco are also reported. In one instance an unfortunate black girl who was recently purchased from the dealers was barbarously flogged because she had displeased her mistress, wife of the son of the Governor of Tangiers. The girl was so severely beaten that she died a few days afterwards. The Sultan has often promised to check the ill-treatment of the slaves, and to put a stop to the trade itself, but he is said to be unable to secure the obedience of the authorities or his subjects in this matter. The Jews also, it is said, have been more harshly treated since the Madrid Government led the Sultan and his Ministers to hope that the consular protection would be curtailed by the Powers.

—Between eight hundred and nine hundred persons, including many women and children, had a narrow escape on the River Tay on July 14. When the steamer on which they were was near Newburgh, about ten miles from Dundee, she struck on some sunken rocks, large holes being torn in her bows. She at once began to settle down by the bows, and a panic ensued among the passengers. Happily several other steamers were close at hand, and the passengers were with difficulty transferred to them and taken on to Dundee. The excursion steamer sank until only a portion of the stern was above water.

Wednesday, August 8.

—Rev. Charles Garrett has opened, in connection with his Mission in Liverpool, a House of Rest, where emigrants may be accommodated at a cheap rate for the night they will have to spend in Liverpool. If they will write to 18, Lytton-street, Everton-road, and say by what train they are coming, the keeper of the Home will meet them and will see them on board the next morning. Any wishing for information as to employment, &c., should write to Rev. James Mathews, 27, State-street, New York, who will meet them on their arrival, and will render them all the assistance in his power.

—A telegram has been received from Rev. Griffith John, of Hankow, chairman-elect of the Congregational Union, to the effect that he cannot accept the chair, as it is impossible for him to leave his work in China. It is hoped that this may not prove his final answer and that, should it unhappily be so, the Union will elect Mr. John for the following year.

—So intense is the heat at Suakim that three sailors of her Majesty's ship *Dolphin* have died of apoplexy.

—The French newspapers announce that, as the outcome of fresh agreements come to between the Compagnie des Messageries Maritimes and the State, alterations are about to be made in the Australian line of steamers, and fresh services are going to be created with Madagascar, Zanzibar, and India. The steam packet *Sydney* will start from Marseilles on August 1 to inaugurate the new itinerary of the Australian line, which will be as follows: Port Said, Suez, Aden, Mahé, King George's Sound, Adelaide, Melbourne, Sydney, and Noumea. Upon the return voyage, the Australian and New Caledonian mail will connect at Aden with a new line to Kurrachee and Bombay. It may be added that in future the Australian mail will leave Marseilles, not every fourth week, but on the 1st of each month. Upon August 12 the new line of steamers to Madagascar, with the following itinerary:—Port Said, Suez, Obock, Aden, Zanzibar, Mayotte, Nossi-Be, Diego-Suarez, Ste. Marie, Tamatave, Reunion, and the Mauritius, will be started, and on the outward voyage there will be a connexion at Aden for Kurrachee and Bombay. These alterations will shorten the voyage to Australia and open up new direct communications with Obock, Madagascar, and Zanzibar, besides creating a new service to India.

—The following are the Upper Burmah Summary reports: There was one dacoity committed by eight men, on the outskirts of Mandalay town. One dacoit was killed, and three others were captured. In Shwebo there were seven dacoities. In two cases the police recovered all the dacoited property, and one dacoit was killed. In Sagaing the villagers resisted and drove off the dacoits. In Myingyan, Bo Yan Myein was killed by a party of police under Inspector Nougle, and a policeman was shot in Myingyan town by a robber. There were a few dacoities in the Pakokhu district, also in Pyinmana and Yemethen. A dacoit leader was killed, in Yemethen. Bo Ya Zaing, who recently committed a dacoity with murder at Kokozu, was killed by a Thugyi's followers.

—On the motion of Sir Joseph Pease, a parliamentary paper has this week been issued, containing a return for each year from 1871 to 1887, of the value of the manufacture, produce and bullion. I. exported from the United Kingdom to India and China, and Hongkong, specifying separately the values and quantities of the following goods, viz: Woollens, distinguishing woollen and worsted stuffs, cotton and cotton yarn, and including the bullion sent from Suez to Aden. 2. Imported into the United Kingdom from India, China, and Hongkong, specifying the values and quantities of cotton and tea from India, and tea and silk respectively from China. 3. Exported from India to China and Hongkong, specifying separately the value and quantity of opium and cotton. 4. Imported into India from China and Hongkong, specifying separately the value and quantity of tea.

Thursday, August 9.

—The P. & O. Company's s. s. *Thames*, with the English mails of the 27th ultimo, left Aden for Bombay, at 4 p. m., on Tuesday.

—On the site selected by the founder of the Keith-Falconer Mission (Shaikh Othman, near Aden), the first mission-house has been completely built, by an Arab contractor, at a cost equivalent to 617*l*.

—The wife and son of Dr. E. P. Thwing, of Brooklyn, U. S. A., have been doing voluntary missionary work in connection with the American Presbyterian Board at Canton, and at their own expense in various parts of Quang Tung province, travelling by boat with the Rev. C. R. Hager, of the American Board at Hong Kong. Mrs. Thwing is expected to return to America shortly, but her son remains as Colporteur for a year or more, and then intends to complete his studies for the work of a medical missionary. His brother, a surgeon in New York, also hopes to go to China

—The Inman and International liner, which was launched nearly four months ago from the Clydebank shipbuilding yard of Messrs. Thomson, and which was on that occasion named the City of New York by Lady Randolph Churchill, is now lying in the Clyde complete. She is the largest passenger steamer afloat, and will accommodate about 2,000 persons. Since the launch about 1,200 men have been constantly employed upon her at various occupations. The vessel has five decks, the space between decks being nowhere less than 8 ft., while the depth of the hold is nearly 40ft. The topmost deck extends unbroken from stem to stern, 160 yards. The engine and boiler spaces take up about 140ft. of the length of the ship. The dining saloon, a light, airy, and cheerful apartment, takes up the height of two and a half decks and is spanned with an arched roof 20ft. high. Along each side of the saloon, which is large enough to accommodate 300 persons, are recesses in which small parties may dine in seclusion. At the after end of the saloon is a spacious hall, which conducts by a grand staircase to the promenade deck. At the top of the staircase are found the drawing room and library, the latter containing a collection of 800 volumes. All these rooms and the others destined for the public or private use of passengers are tastefully decorated and furnished; in short, nothing has been left undone to secure the comfort and luxury of the 700 first-class passengers who are provided for. The health and comfort of second-class passengers and emigrants are also thoroughly attended to The lighting is done throughout by electricity. The gross tonnage is 10,500, and the engines will reach 20,000 indicated horse power, greater than that of any vessel in the British Navy.

—The *Bombay Educational Record* complains that scholarships of the value of £150 sterling per annum, tenable for four years, and open to the competition of Native or Eurasian candidates, male or female, annually go a-begging. The Indian Gilchrist Scholarships, of which the above is a description, have of late years attracted so little competition that the Trustees gave notice some time back of their intention to offer no more scholarships after January, 1888. It appears, however, that India is to have another chance.

The Trustees, being unwilling "to sever their connection with the educational advancement of India," have decided to continue the Indian Scholarship for another year.

—The Hon. Mr. Master has had a relapse, and his condition again gives much cause for anxiety.

Friday, August 10.

—The proceedings against Mr. Crawford were resumed yesterday. Mr. Little, Government Solicitor, presented an order, signed by the Chief Secretary to Government, revoking, the sanction of Government to cognizance being taken by the District Magistrate of the offence alleged to have been committed by Mr. Crawford under Section 161. Mr. Little formally applied for the withdrawal of the complaint pending against Mr. Crawford. The District Magistrate ordered that the sanction for the prosecution having been formally revoked, and the complaint having been withdrawn at the request of the prosecution and with the consent of the Court, Mr Crawford is discharged, and the proceedings closed.

—Two more companies of the Derbyshire Regiment have been warned to be in readiness to proceed to Sikkim. The 1st Goorkhas are to leave Pathankhote on Saturday arriving at Ghoom, below Darjeeling, on the 17th and at Gnatong Camp on the 23rd or 24th. The official messenger sent by the Chinese Ambassador at Lhassa has visited the Tibetan outposts in Sikkim, and started on his return journey northwards. It is believed his report will influence the Amban's action.

—The Viceroy's autumn tour this year will be confined to Upper India, and will last about three weeks, from the first week in November. His Excellency has no intention of visiting Cashmere.

—*The total number of deaths registered during the week ending Tuesday, 7th August*, 1888, was 485, being 23 more than the preceding week and 59 more than the week ending the 2nd August, 1887; 14 more than the corresponding period in the preceding five years. The deaths among the different classes were: —Buddhists, Jains, &c., 20; Brahmins, 15; Lingaet, none; Bhattias, 6; Hindoos of other castes, 232; Hindoo outcastes, 38; Mussulmans, 122; Parsees, 20; Jews, 2; Native Christians, 25; Eurasians, none; Europeans, 4; while the rate of mortality per 1,000 of the population was 26·18. There were 102 deaths from remittent fever, being 23 more than the last week and 17 more than the corresponding week of last year. There were 19 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 27. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 62, 41, and 16 last week, against 74, 27, and 8, respectively, in the corresponding week of last year. During the week 304 births were reported in the different districts.

—The rate of exchange remains the same as last quoted.

TELEGRAPHIC NEWS.

London, 3rd: In pursuance of a motion made by Mr. W. H. Smith, the remaining Clauses of the Local Government Bill, which had not passed through the Committee on the 17th ult., were put and adopted without a division at one o'clock in the morning after an acrid debate.

Berlin, 3rd: The Emperor William visits Alsace-Lorraine in September, and Vienna in October

London, 3rd: The weather is now splendid.

Rome, 3rd: Italy has notified to the Powers that her flag has been hoisted at Zula, south of Massowah, and a protectorate has been proclaimed.

London, 4th: In the House of Commons last night, Sir John Gorst, the Under-Secretary for India, in reply to a question, said Government has not decided as yet on the report of the Indian Public Service Commission. He further said that it was not intended to alter the limit of age of the candidates. In reply to another question, Sir John Gorst said that Government has sent a despatch to India relative to the extension to India of the Merchandize Marks Act. The report of the Select Committee of the House of Commons, appointed to inquire into the Deccan Mining Company's concession, was presented to the House last night. The report shows that the company has now about 700 shareholders. Eighty-five thousand fully paid-up shares were issued, of which 55,000 were sold to the public. The Commission does not express any opinion regarding the prospects of the company, but mentions that 150 tons of coal were raised, and fine diamonds were found. The Commission absolves Lord Lawrence, as it is of opinion that he acted with perfect good faith. It admits the competency of the company to transfer the shares to the Concessionaires, but doubts whether the same was the result contemplated by the Nizam's advisers. It suggests that the British Government might have given to the Nizam more effective advice and assistance. The Commission does not doubt the expediency of working the coal-fields, &c.

Paris, 4th: The strike here is extending to other trades. Frequent collisions with the police occur.

Washington, 5th: General Sheridan is dead.

London, 6th: The proposal for a Dry Dock at Bombay is included in the Report of the Committee on the Naval Estimates.—All the Powers, except France, have favourably received Signor Crispi's Circular regarding Massowah.

Berlin, 6th: It is understood that the coming interview between M. de Giers and Prince Bismarck will lead to a Congress here in order to deal solely with the Bulgarian question

Paris, 7th: Rioting took place at Amiens yesterday evening. The men on strike sacked and set fire to a factory. They afterwards prevented the firemen from extinguishing the flames. The Cavalry appeared on the scene and charged the rioters with drawn swords, and succeeded in clearing the streets. The fire has been controlled, and the streets are occupied by the military.

Amiens, 7th: Ferment continues here The police and military are patrolling the streets. They have succeeded in dispersing the crowds.

London, 8th: In the House of Commons there was a protracted debate on the Report of the Committee on the Special Commission Bill. Amendments, proposed by Mr. Matthews the Home Secretary, empowering the arrest of persons failing to answer summons, and punishing them for being guilty of contempt of Court, have been adopted. Numerous amendments were afterwards brought forward by Irish members, but they were rejected.

9th: The Lord Mayor's banquet to her Majesty's Ministers took place at the Mansion House last night. The Marquis of Salisbury, in his speech, said that her Majesty's Government will continue to govern Ireland firmly in order to restore liberty in that country. The statesmen of Europe, his Lordship felt assured, were beginning to favour the idea of leaving Bulgaria alone, and England, on her part, only desires the freedom and autonomy of that country. He believed Russia would be satisfied if Bulgaria was prosperous. The Emperor of Germany was cognisant of the value of peace. The late interview between the Emperor William and the Czar took place with the object of strengthening the prospects of peace by assimilating the policy of Russia with that of Germany. Lord Salisbury eulogized the Emperor of Russia, who, he said always held peaceful intentions. In conclusion, his Lordship said that the prospects of maintaining the peace of Europe were greater now than for many years past.—The official report of the Select Committee on the Deccan Mining Company confirms the forecast telegraphed on the 4th instant. It also considers that there was no deficiency in the remuneration which had been given to the concessionaires for previous services that entitled them to the mining concession. The concessionaires used the concession for the realization of great gains which were not intended for them, and this was done to the injury of the Nizam's State with the assistance of Abdul Huq. The report deprecates direct communications between Native States and speculators. The House of Commons has passed the Special Commission Bill by a majority of 116 votes. The Irish members abstained from voting.

Correspondence.

[Letters must be authenticated by the name and address of the writers. The Editor is not committed to the views of correspondents.]

BENGAL CONFERENCE.

To the Editor of the "Bombay Guardian."

Dear Brother,—The work which falls to the lot of a Methodist Conference Financial Committee to perform is as delicate as it is laborious. As it was my privilege to be present at the recent sittings of that Committee of the Bengal Conference, I was as much surprised at the quantity of the work which came up, as I was gratified at the way in which it was disposed of, and your readers may like to know some of the particulars. The preliminary session was held in the M. E. Parsonage, Allahabad, on Tuesday night, 31st July, but the subsequent sessions were held in the capacious church adjoining. Each session was begun with singing and prayer. The members of the Committee present were the Revs. C. P. Hard (Chairman), J. M. Thoburn, Jr. (Secretary), T E. F. Morton, J. P. Meik, C. M. Miller, C. W. DeSouza, and F. D. Newhouse, who was voted to act on the Committee, *vice* Osborne absent in America. In the absence of the brother last named, the Mussooree District was represented by Brother DeSouza, and J. M. Thoburn represented Burma, in the absence of Bros. Oldham and Long. The Committee's mode of disposing of its work was as nearly as possible as follows. The districts were taken up in alphabetical order, each being represented by its Presiding Elder, who read out his estimate seriatim. Each item received attention and if considered passable was recorded by the Secretary in a blank form before him. After this, the Secretary took up his blank, now filled in for the district, and read out the items, a majority vote of the Committee alone deciding which should remain on the *final* estimate. Very many items were challenged, when a full discussion generally disclosed facts worth knowing, and put the patient listener on the *qui vive* to glean more. The scrutiny thus bestowed was a most exhaustive one, and the retrenching shears were in some instances applied to the regret of all, and necessarily so, the state of the New York Treasury being duly considered.

I consider that the most impartial justice was evinced in the disposition of the business. All the members were prayerfully anxious to do what was right, even with respect to the smallest item, and the vote to "reconsider" items, large and small, was carried more than once.

The estimates of the W. F. M. S. were disposed of in a similar way, the ladies having found it impossible to meet for the transaction of their own business, but the action taken by the Committee was subject to their approval.

The consolidation of existing work seemed to have more weight with the Committee than proposals for new work, and for this it is to be commended.

Consolidation ought to be the aim of the Bengal Conference for some time to come. In this we should be following the wise example of our sister Conference in the north, and it is our bounden duty to profit by the experiences of the eldest in the family!

The Financial Committee's *final* cast of figures left the Conference Estimates as follows :—

From the Missionary Society	For Work	Rs. 73,848
	Transit	„ 8,265
W. F. M. Society		„ 39,939

Before bringing this scrawl to a close, I must mention the Missionary meeting held in the Church on Wednesday evening, the 1st August. The weather was not favourable, but for all that the audience was large. Brother Hard was in the chair. He was all there, the inimitable, as usual, and the irrepressible too! Behind him, in a stern array and ready for the conflict, were his Associates on the Committee. All spoke of the state of the work in their respective fields of toil, and many facts were related which produced a great deal of enthusiasm. Certainly, our God is marching on to victory in this heathen land, and faith in Him and His Anointed One ought to be in the ascendancy. Glory to the holy triune God for all that He is accomplishing with the weak ones whom He makes strong.

The meeting was a success. The choir sang the sweetest music and richly earned our warmest thanks, whilst sister Newhouse and the ladies of the Church are to be highly commended for catering so efficiently to the wants of the outer man. Some of us had not dined even at that late hour, so we were in perfect trim for all the nice things that Christian hospitality had provided for our entertainment.

As the Bengal Conference is to meet here next January, we may rest assured of a right hearty welcome from the good people who are so fond of their little pastor and his good wife!

E. JEFFRES.

Allahabad, 6th August.

THE LATE MR. KESKAR.

To the Editor of the "Bombay Guardian."

SIR,—Mr. Ramchandra Balaji Keskar, a catechist of the Free Church Mission, died last week at Poona, leaving a large family of small children. Originally a Brahman from the Sholapur District, he was converted in connection with the American Mission, and, after doing some secular work in the Railway, took employment in the Free Church Mission. Bishop Taylor's evangelistic labours revived him and gave a fresh impulse to his mind, and ever afterwards he lived a singularly earnest and useful life. For some time he was with Dr. Sheshari at Indapur and Jalna, and afterwards in the Alibag Mission, labouring with much success at Pen, where a young Brahman was converted. The Bene-Israel and the Mahomedans among whom he lived had great respect for him, and his personal character was so much esteemed that during the trials of the conversion, both these races gave much help in protecting him and the young convert from the violence of the Hindus. The Bene-Israel always appealed to him in their caste-disputes, and invited him to read and expound the Old Testament to them in their synagogue on every Saturday. As an itinerant evangelist, his services were most valuable. He was not shy to do the humblest work, and would do the colporteur's work with as great zeal as that of the preacher. His addresses at Church were on the model of Mr. Moody's discourses, simple, earnest, forcible, enlivened with anecdotes; and if he had been specially trained for pastoral work, he would have made a more useful agent. When Pen was given up by the Free Church Mission he was employed by the Rev. J. Small at Poona, and he died in the service of the Mission. His wife was an excellent helper, and the whole family was a pattern to those among whom they lived.

Mr. Keskar was not strong in body, and complained of a pain in the liver and other internal organs which were inspired by a cruel assault committed on him at Indapur in the dead of night, where he and his wife were alone in the Mission House. Poor Mrs. Keskar was also most severely handled, and has been an invalid ever since. It is earnestly hoped that some kind people will contribute towards the relief of the family of Mr. Keskar. Perhaps others more closely connected with the family might make a formal appeal on behalf of them.

A. B. C.

SELF DENYING MISSIONARIES.

To the Editor of the "Bombay Guardian."

SIR,—I have been not a little interested in the letters from Native Christians and others that have recently appeared in your columns. That the relationship between Missionaries and the Native Christians is not perfectly satisfactory appears from the apologetic tone of several of the writers. That the position of the missionary is not understood by the natives at large, is evident from the vernacular papers of late. There never was a time when missionaries were more maligned than at present. According to these papers, he is a man who came to this country in the first place for a living, and after coming is paid better than he would be at home—he eats the bread of idleness while here, and sends false reports of his success to his constituents at home. In his manner of life he apes the high officials of this country and looks down upon the natives generally as beneath him.

The Editor of the *Dnyanodaya* some months since defended the "missionary bungalow" and its accompanying luxuries, and would have all natives ambitious to surround themselves with the same "Western refinements." As the latter is beyond the reach of a single one of our Native brethren it will, I fear, afford them small comfort to know that we wish they had the means to provide themselves with such "vanities." To know that we wish they were better off, will not help them to observe the tenth commandment. The same organ returns to the defence of missionaries in its latest issue, but this time the editor is discreetly silent on the main charge made by the Native Press, of *extravagance*. He appeals to the testimony of distinguished Indian officials like Sir W. W. Hunter in favour of Mission work and methods, but he overlooks the fact that to such gentlemen the home and surroundings of the Missionary appear very different from what they do to the average native, whether Christian or heathen. The people of India know nothing of personal comfort in their homes. Even those whose income far exceeds a missionary's, are content to live in the simplest and most primitive fashion. What a surprise it must be to such, to be told that we missionaries are followers of Christ whom we preach! Fortunately for us they are accustomed to see their own religious teachers practise one thing while they preach another, and hence are prepared for the shock they would otherwise receive on being told that we *deny ourselves* for the sake of the heathen.

We may as well dismiss the fact of self-denial in leaving our homes and living among strangers and in a climate that works havoc with many a robust constitution. The natives of India cannot understand *such* self-denial. To them this is a veritable garden of Eden, and they desire no better society than they have. If then we wish to prove that the love of Christ constrains us to deny ourselves, our self-denial must be of a different sort. At present the Mission house is the one "sight" in many a little town, and the grandeur of the establishment the one subject of conversation instead of the message of salvation they have heard. The missionary has many inquirers—after place or pay,—how many after Christ he is often at a loss to know. The Native Christians, nominally independent, are practically under his finger. They do not complain, perhaps, for their position has been improved on the whole. They find their new master a better one than the Brahmins or Patels. He occupies "the uppermost seat in the synagogue and the chief room at feasts." He *patronizes* the Native brethren but does not I fear *fraternise* with them. In former days they were not even patronized.

But the times are changing. Young men are growing up around us. They have received a good English education. They have both eyes and ears. We have created within them new ambitions and aspirations. Our hearts have been grieved time and again to see those on whom we lavished love and money, leave us for Government or other positions. Higher pay was the bait that took them away. Are we after all not altogether at the bottom of their defection? We have educated them to the principle that men of western education *need* things that their fathers did not dream of. Our finances were not equal to their expectations, and they left us. They felt no call to self-denial because it had been taught theoretically only, "It is enough for a servant that he be like his Lord." The self-denial of the missionary was not obvious. Why then should the convert relinquish his chances of worldly comfort and luxury for the sake of his fellow country-men?

I lay no claim, Mr. Editor, to apostolic virtue or practice, but often when I have had opportunities to inculcate self-denial upon native Christians, I have been obliged to hold my peace, lest I should hear the retort, "First cast out the beam out of thine own eye." I do not judge others, either, when I say that this is a question we must honestly face. If India is ever to be converted it is through the heroic self-denial of her sons and daughters. What kind of seed are we missionaries sowing to grow such a harvest?

Yours faithfully,

A MISSIONARY.

RE PERSONAL TESTIMONY.

To the Editor of the "Bombay Guardian."

SIR,—Ever since the appearance of Mr. Kane's letter "Re Personal Testimony" in your issue of the 6th June, I along with several others felt that some answer was needed to the erroneous and sweeping assertions of Mr. Kane. This end has been answered by your correspondents "Junius" and "A Native Christian," and it appeared to my mind that the matter ended there. Hence I was agreeably surprised to find Mr. Goray appearing with a brief on behalf of Mr. Kane. Mr. Goray attempts to answer "Junius," but with your permission I shall *seriatim* and briefly try to show that he instead of answering "Junius" has made himself liable for an answer.

1. Mr. Goray asserts that Mr. Kane ought to have had a free hand in expressing his opinion about missionaries. No one objects to Mr. Kane's doing so, for "Junius" has shown that missionaries stand in no need of a flattering certificate from anybody much less Mr. Kane. As their singleness of purpose, devotion and self-denial is widely known throughout Christendom. But every right thinking man will and ought to object to generalizations being drawn from individual and unique cases. Does Mr. Goray think with Mr. Kane

that Native Christians as a rule are treated handsomely by missionaries? I see Mr. Goray shirks the question.

2. How is "Junius" to know that Mr. Kane is not in receipt of anything short of a "handsome salary" when Mr. Goray's client has in his letter plainly given the public to understand that he was in receipt of a "handsome salary," and so much unworthy did he consider himself that a feeling of shame crossed his mind whenever he received it. Or do Messrs. Goray and Kane mean to imply that the public are to read between the lines? Is it manly or straightforward to do so? With regard to what Mr. Goray says about Mr. Kane's refusing to accept an increase to his salary, I beg to say that Mr. Goray surely must be aware of the fact, that the increase was granted conditionally to Mr. Kane's discontinuing his legal studies. As Mr. Kane has not fulfilled the conditions, he in refusing the increase has simply acted a virtuous part out of necessity. Surely Mr. Goray has or ought to have better notions of virtue.

3. Mr. Goray compares Mr. Kane's case to that of St. Paul. Mr. Editor, allow me to show that it does not bear a moment's comparison. St. Paul was trained as a tent maker, not at the expense of a missionary society, but that of his parents. Little did they know even at the time that their son Saul the tent-maker would in after life be transformed to Paul the great Apostle to the Gentiles. Moreover when Paul was preaching the gospel and had to undergo in consequence many privations and starvations even then he "would not accept assistance from his Achaian converts." How many missionaries do follow this Pauline example at the present day? The only solitary and peculiar instance to my mind was that of the late venerated Mr. Bowen, the Editor of your paper. Mr. Goray seems to justify Mr. Kane's receiving a technical education at the expense of a Missionary Society. Does Mr. Goray seriously maintain that it is legitimate for missionary societies to include within their pale of work technical education to Native Christian young men, simply because they *may*, for aught I know they may *not*, in future engage in indirect missionary work? If Mr. Goray had the charge of distributing missionary funds he would, I presume, send a score of Native Christian youths to the Bombay Victoria Technical Institution. I am glad to say that missionary societies have through their missionaries publicly declared their sole work to be to preach the gospel to the heathen. For this very reason they are advising Native Christians to make their churches self-supporting, so as to set them free to work among the heathen. Mr. Editor, the late events at Madras have created serious doubts in the minds of many, as to whether secondary education even lies within the proper scope a missionary's work, *a fortiori* technical education.

In conclusion, Sir, I wish to observe that the friendly critics of Mr. Kane do not wish for a moment to "trouble unnecessarily them which from among the Gentiles are turned to God." But on the contrary, Mr. Editor, it is our earnest wish that such accretions to the Christian Church should, instead of halting between two opinions, hankering after heathen customs (under the garb of nationality) and looking back like Lot's wife, look forward to the faith which they have embraced for salvation and salvation alone. Mr. Goray further says "Let every man prove his own work." Does this mean that Mr. Goray will allow converts from heathenism to retain their former heathen practices similar to what the Roman Catholics did on the island of Salsette and all along the Western coast of India? I feel sure that Mr. Goray does not entertain for a moment the feasibility of an Indian Christianity which was foreshadowed by the late Keshub Chunder Sen in his so-called revelation of the New Dispensation in contradiction to that Christianity which bears the marks and impress of our Lord; and which was formulated and expanded by his twelve disciples and by St. Paul acting in close conformity to the commands of our Lord and under the inspiration of the Holy Spirit and in defence of which a "noble army of martyrs" have suffered unspeakable tortures. Lastly, Mr. Goray says that as "Every man shall bear his own burden" we should not meddle with any one's doings, not even offering friendly counsel. Is this the way in which Mr. Goray instructs his congregation with regard to one's duty towards his neighbour. Assuredly Mr. Goray will, instead of answering for the doings of others, be called upon to account for this amissness.

Finally, let me assure you, Sir, that in writing the above I am not in the least actuated by any unfriendly feelings towards Mr. Kane, for I am sure I shall yield to none the palm of my warm friendship for him. But I felt that the misleading statements and wrong principles enunciated by persons like Mr. Goray occupying such responsible positions needed some correction and protest, and hence "*Liberavi animam meam.*"

I am
Yours &c.,
"PHILO JUNIUS."

SIR,—It was with mingled feelings of surprise and pain that I read in your last issue a somewhat lengthy and laboured communication under the title of "Re Personal Testimony." Its perusal has revealed to me, and doubtless to great many others, of what spirit the writer is. It also served to remind me of the story of Esau, selling his birthright for a mass of pottages. It speaks very badly for a person of his age and position to be thus betrayed. It was this very apologist who had invariably spoken to me personally, and to others in my hearing, regarding the inconsistencies of Mr. Kane's conduct as a Christian. Mr. Kane was once described to me by this writer, as a rank unitarian disbelieving in the doctrine of Trinity, as accepted by the Christians generally. And just imagine that he should now have stepped to the front, trying to set up Mr. Kane, as an example for the imitation of the Native Christians! The more I begin to think of this affair, I feel very reluctantly compelled to say that Mr. Goray does not appear to be a man having any opinion of his own; or at all events he has in the instance, *nolens volens*, entirely surrendered himself as a convenient tool into the hands of somebody who, from behind the screen, has taken up the cudgel on behalf of Mr. Kane, Now, dear Mr. Editor, tell me candidly, to what would you liken this kind of game on the part of your correspondent and his factotum? Is not this another freak of the school-boy from behind the wall?

By a strange process of reasoning Mr. Goray tries to lay at the door of your previous correspondent "Junius," as approving of the practice of some of the Native Christians wearing the black as the sign of mourning: there is not the remotest reason or room for such an inference. As far as I can see and judge I do not think "Junius" has implied it in his letter. All that "Junius" had meant to convey was that the practice of shaving off the mustache was a religious and not a national custom of the Hindoos, and on that ground he deprecated that custom, being adapted by the native Christians, as it is to all intent and purpose a heathenish rite and opposed to the spirit of Christianity.

I do not know of what class Mr. Goray belonged to, prior to his transformation into the Christian community. But of this I am pretty certain that he could not have possibly belonged to the Brahmin community, or he would not have asserted that the disposal of the mustache by the Hindoos on the occasion of the death of a parent is simply a national sign of mourning. He might as well say that the distinctive marks borne by the Hindoos on their foreheads is also a national sign, and thus one by one and step by step he may yet introduce into the Christian Church all the heathenish customs and ceremonies, and at last when he finishes his probation on earth cross the Rubicon with the paint mark on his forehead.

Dear Mr. Editor, let me assure you without a shadow of doubt that the custom of shaving off the mustache by the Hindoos on the occasion of the death of a parent or any other near relative is not done merely out of respect to the national custom of the Indians, but it is purely and essentially a religious requirement expected to be fulfilled by every orthodox Hindoo. In order to test the truthfulness of this my assertion I would respectfully beg you to refer the matter to the Rev. Mr. Baba Padmanji, the Rev. Dr. Sheshadri, and the Rev. Mr. Navalkar, or the late pastor of the C. M. S. Native congregation, than whom there are no better authorities among the evangelical portion of the Native Christians of Western India to enlighten the public on this much vexed question.

COUP DE PLUME.

SIR,—Whilst I agree with Mr. Goray in thinking that anonymous letters are too often written by those who are very much like the cowardly school-boys he refers to in his letter, I could not help thinking as I read his own effusion of a no less cowardly trick which school-boys are sometimes guilty of when one boy holds up his hand near another boy's face and allows a friend to strike his hand and inflict a blow.

It is very easy to avoid a point by trying to make a bad joke, and it is surprising to me that Mr. G. should have so much difficulty in extracting any meaning out of the remarks of "Junius" in reference to the study of Law, and it is the first indication of his suffering from intellectual weakness of which I have heard. As a catechist of the C. M. S. he must be aware that the C. M. S. expect their agents, European and Native to devote all their time and strength to the work of the Society. If G. K. wishes to proclaim the gospel at his own charges why does he not obtain temporary secular employment and study law—with a view to gaining an independent position. After the confession of intellectual incapacity made by Mr. G., we are not surprised at the strange opinion he expresses on the question of the shaving of the mustache, and we can only feel thankful that no Native Christian, whose voice would be regarded as authoritative on the subject, has uttered a similar opinion.

As regards the correspondence as a whole it seems a great pity that such letters should be written from first to last and specially those in which the arrow is sanctimoniously winged with Scriptural quotations urging gentleness and love.

MODRED.

*** We have also received a reply from "Junius" to Mr. Goray's letter, substantially the same as the above This correspondence must now cease.—(*Ed. Guardian.*)

—The record of the missionary life of the Rev. R. G. Wilder, of the Presbyterian Board, is astonishing. In thirty years he has preached in 3,000 cities, scattered over 3,000,000 pages of tracts, gathered into his schools 3,300 pupils, 300 of whom were girls. Besides all this he was one of the Committee on the translation of the Scriptures. He wrote and published Commentaries on three gospels, and edited and translated many books.

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the time of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m. Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

FORT—Rev. E. F. Frease, Pastor. Services will be held, until the new church building is completed, as follows:—Regular Sunday Services, 11 a. m. and 6 p. m. at the Y. M. C. A. Rooms, Apollo Bunder—Sunday-School, 9-30 a. m. and Prayer-meeting, Wednesday, 8 p. m., at Temperance Hall, Colaba.

Vernacular Service, Sundays 3 p. m., Temperance Hall, Colaba.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular Services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES as follows:—Monday, Tuesday, 7-30 p. m., Thursday, Gospel Free Tea, 7-30 p. m., Friday, Gospel Service, 7-30 p. m., Sunday, Gospel Service, 7 p. m. Singing for half an hour previous to service. Spare periodicals for Reading-room and for distribution, also cast off clothing, are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8.

Cowasji Patel Street, Fort, Monday, Thursday and Saturday, at 8 p. m.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—8 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school 4-30 p. m.— Cordial invitation to all.

SPECIAL NOTICES.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also. Meeting every Friday at 8-30.

The Women's Foreign Missionary Society of Grant Road Church, meets on Monday at Mrs. Gladwin's Home, at 5-30 p. m. Gentlemen invited.

The Bombay Guardian,

A CHRISTIAN NEWSPAPER AND HOME JOURNAL, published every Saturday morning at the Anglo-Vernacular Press, Two Tanks, Bombay.

RATES OF SUBSCRIPTION.	Rs.	as.
One year, delivered by messenger in Bombay.	6	0
Ditto with postage to any part of India ...	7	10
Ditto ditto America or Australasia.	9	4
Ditto ditto Great Britain	10	14
Single copies	0	2

Subscriptions, advertisements, and all business communications, should be sent to "The Manager, *Bombay Guardian*, Tardeo, Bombay." Any irregularity in the receipt of the *Guardian* should be at once reported to him.

Missionary intelligence, reports, books for review, correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian*, Tardeo, Bombay."

English Agents:—Messrs. Dyer Brothers, Rose Street Corner, Paternoster Square, London, E. C., who will receive subscriptions and Advertisements.

SATURDAY, AUGUST 11TH, 1888.

NOTES AND COMMENTS.

Unto the upright there ariseth light in the darkness. . . . His heart is fixed trusting in the Lord.

Many persons will be interested in knowing that there are Christian members of Parliament who, while the House of Commons is in Session, hold a weekly prayer meeting within the precincts of the House. Mr. Samuel Smith and Mr. Henry J. Wilson are amongst the most constant attendants at the meeting. If there had been more of this acknowledgment of God, and of the supremacy of His law among British legislators in the past, we should have been spared some of the saddest pages of history. That such a meeting is now held is a hopeful augury for the future.

The human method in dealing with a criminal is to give his name and address and full particulars of his crime if he is poor, but if he is wealthy, or of high position, it is usual to screen him, and help him to cover up his iniquities. Those who do this practically become accomplices in his crime. Not so is the Divine method. In the Bible, the name and full particulars are given, if the sinner is a king, but no one knows, or ever will know in this world, the name of the thief upon the cross, or the Magdalene who bathed the Saviour's feet with her tears. The Divine method is full of exceeding tender pity to criminals that the world looks down upon, and full of fiery wrath towards the criminals that the world looks up to.

One passage of Mrs. Bramwell Booth's address at the Annual Meeting of the Salvation Army Rescue Homes is worthy of being written in letters of gold. She said that "Rescue Homes were, to her mind, a necessary evil. If the world, if the Christian Church was right, there would be no need of Rescue Homes for women. We heard nothing about Rescue Homes for men, and why? Because if a young man, who had been leading an impure life, was converted, and set his heart on doing right, it was comparatively easy for him to get back into respectable life. If the Christian Church was right, it would be quite as easy for a young woman in similar circumstances to do the same." Every Rescue Home ought to have similar sentiments put on the forefront of every Report. It would do much to re-adjust the balance of the moral treatment of men and women.

We are familiar with the old story of the poor pilgrim pressing up to the gate in fear and trembling, wondering and doubting whether the porter will open to one so poor and unworthy as he. But his timid knock is heard and quickly answered by the gracious welcome "I am willing with all my heart," as the porter opens wide the gate and welcomes him in. We should get a rebuke for our faithless prayers sometimes if we could get a peep into our Father's great heart of love for his children. "The Lord was ready to save me," Hezekiah exclaimed after receiving a wonderful proof of His goodness. Our Lord himself has given us the assurance that He is "much more" ready to give "good gifts" to His children than an earthly father to supply his child's temporal need. A poor leper came to the Saviour in his days upon earth with the plea "Lord, if thou wilt thou canst make me clean," and received the gracious answer "I will," or as the Hindustani version gives it more forcibly "I desire to" or "I want to" be thou clean. The leper longed to be cleansed—the Saviour longed to cleanse him. Would that we could realise more fully our Lord's willingness to save and to bless. Not one longing desire after God goes up to heaven without being met by an answering desire on His part to supply the longing. We miss the blessing oftentimes through want of consecration or want of readiness to receive from Him, but never through any unwillingness on His part to bless. When consecrated hearts look up to God, expecting great things from Him and asking all in the name of Christ, the blessing is not withheld; for "the Lord is willing with all his heart" to supply all our need "according to His riches in glory."

It is generally acknowledged in temporal matters that "hobbyists," the men of one idea, are they who make their mark in the world, and the proverbial "Jack of all trades and master of none" is held in universal contempt. The teaching of the Scripture and the examples of holy men of old show us that in spiritual matters this concentration of thought and effort is equally important to success. The Lord Jesus Christ our great Pattern came into the world with such intense earnestness to accomplish His one object—the world's salvation—that he cared not though it was true that the Son of man had not where to lay His head. Paul found that if he would win in the conflict he must constantly keep before him the motto "This one thing I do." His own deep experience lent a power to the words when he wrote to his son Timothy "No man that warreth entangleth himself with the affairs of this life that he may please Him who hath chosen him to be a soldier."

We need to be constantly on the watch to keep clear of entanglements. Paul knew the wily temptations of the great enemy; how he would seek to draw the attention of the young soldier from his one great aim on to minor matters; how very plausibly he would present before him worthy

objects for his care and attention which would nevertheless draw him away from his work of soul-winning. It is the same to-day. But whilst the enemy is ever on the alert, whilst he has such strength on his side, we cannot afford to compromise; we cannot afford to let any of our energies be drawn away from the conflict; we must, by looking unto our great Captain, keep free from entanglements if we wish to please Him who hath chosen us to be His soldiers.

Some books are written from the standpoint of imagination, others from the real and sometimes painful lessons of the writer's own foot-tracks. "Just like you do yourself, isn't it?" a young girl exclaimed on first reading one of these latter. Like a modern paraphrase of Solomon's model of the virtuous woman, and free with the fresh bracing atmosphere of American equality a choice book of this class for girls and young women has recently issued from the pen of one of the ready writers of the W. C. T. U. With the appropriate title of *The Potential Woman*, it teems with sound, sensible, practical advice as to how to make the most and best of life. Whether treating of study or hygiene, the care of children or the proper adjustment of the vexed question of dress, the same high purpose to do all to the glory of God pervades the book, and culminates in the last chapter, when some elements of success in soul-winning—the noblest work entrusted to either man or woman—are indicated. The article which follows is extracted from this, and will be helpful to others beside young women.

HOW TO BE USED IN SOUL WINNING.

By Mrs. J. F. Willing.

Through the blood of Christ, get rid of your ambitions. Self-seeking vitiates many a noble effort. In even our temporal affairs the question ought not to be: "What will this do for me?" but, "will it help forward Christ's cause?" "Will the kingdom come the sooner for my doing this, rather than something else?" The world would soon be brought to Christ, if all who bear his name were thus loyal.

In Grant's "Personal Memoirs," though there is little expressed of patriotic or devotional sentiment, yet a purpose runs through the book like the vertebral column of a serpent, which, you know, is all backbone, to put down the rebellion. No matter whether his ability was recognized by his ranking officer or not; no matter though five-days' marching and fighting had to be done on two days' rations; no matter what his personal sufferings were from exposure, hard work, dangers, jealousies, misunderstandings, there was nothing to be done, but, as he said of himself in one of his heaviest fields, to "keep right on." The Government must be sustained.

We can be sure of the result in our efforts to put down the rebellion against our King. We have infinite resources within reach of our faith. All that is lacking is the tireless, unselfish devotion that characterized the great Captain.

Grant thought of himself only as a soldier. The nation had educated him, and it had a just claim upon the best service he could render. Think of yourself not as a possible heroine, author, artist, poet, but as a worker for Christ. You may be occupied in any of those lines; but the prime, overmastering purpose must be, the winning of souls to the Lord. If you have not yet reached that gracious condition, pray without ceasing and claim the promises of God till you are so equipped for the service. Be sure it will save you a deal of hard discipline, if you attend to this at once. Be what you want others to become. Live according to your text-book. Do not indulge, even secretly, a fault against which you warn others. If you urge them to live by the thirteenth chapter of first Corinthians, never stain your own lips with an uncharitable word.

I remember a pastor who had an inveterate love for tobacco. His disgust of the habit would keep his mouth clean months at a time. Then he would take just a morsel to allay nervous discomfort, and, presto! he was under the power of the weed. No one knew it but he; yet while he talked to his young men about the expensive and harmful habit, he was in the dust and ashes of self-contempt. One day, when after long abstinence, he was on the point of yielding to the temptation, some one whispered in his soul: "You have often cried to God for help to overcome; now ask Him to remove from you this wretched appetite." He fell upon his knees, threw himself upon Christ's mercy, and claimed, through the blood of the atonement, healing from the unsoundness. That was fifteen years ago, and, to this day, he has not had the slightest wish to touch tobacco.

Social strictness has kindly saved women in our latitude and longitude from the tobacco habit; but we are human, and there are other chains that Satan forges for us, and against which some of us have to struggle desperately if we would be free in Christ. Let us ask at once, that the Lion of Judah may break every chain, that we may be free indeed; and that we may never indulge, even secretly, what we would condemn in others.

Having prayed and waited before the Lord till you are settled in regard to the line of work he intends you to take for the winning of souls, begin immediately a thorough preparation.

If you are to be an educator, you will be surer to win your students to Christ, if you do first-class teaching. They must respect your genuineness, where they can see your work, before they can trust you heartily to lead them in paths of which they have little knowledge.

"That man's preaching will never do me any good," I heard a woman say, not long since.—"Why? Doesn't he preach well?"—"well enough, I suppose; but I heard him yell out at a boy that scared his horse,—though I was sure the child didn't mean any mischief,—in a way that made me feel that there was no good in his preaching for me." A hundred sermons and a thousand prayers spoiled by one impatient word! Unreasonable? To be sure; but we may as well face the facts and prepare ourselves to be guarded at every point. We are on an enemy's shore, and eternal vigilance is the price of success in soul winning as in everything else.

Master carefully the details of the work you are set to do; and do not attempt more than you can do well. Those who are superficial in everything, being content always with a smattering of what they are supposed to know, soon wear out the respect and confidence of their associates. . . . . .

Do not become bigoted about a work that may be entrusted to you. They who succeed constantly, do have a way of centering all their strength upon the case in hand; and yet, if they are broad enough for permanent success, they do not cast others out of the synagogue because they regard some other interests as more important. Let there be a largeness in your thinking that will enable you to rejoice in the successes of those who do not pronounce your shibboleth. Only one who is divinely helped can attend faithfully to the work in hand, and at the same time take in the field where others toil. . . . . .

Be your fresh, natural, simple self in all you attempt to do; and remember one thing: you can have no "patent right" methods. As soon as you fancy that you have a line of approach, an order of questions, or a style of deportment that is warranted not to fail, you will find that that on which you rely becomes altogether unreliable. The reasons are plain if you look toward the Master. He alone knows that strange, eccentric, disordered, human soul. He only can tell how to reach it with divine truth. We succeed in our attempts in exact proportion as we depend on Him to teach us the method of approach. In so far as we depend on past successes, we cease to depend on Him; and so we fail to make available His power, which is our only hope.

While we have close, personal contact with Christ, we shall be kept from "cant," which is merely a good thing said too many times. Short-sighted people may give us credit for generalship and originality in the Lord's work; but it is simply our hearkening diligently" to what the Friends call the "Inner voice," and obeying it without hesitation or demur.

There are no better forms of speech for us to use than those given in God's word; and we cannot do better in the way of furnishing than to commit it to memory. We can more easily have faith for the message to take hold upon the soul, if we give it in God's words, than when we use our own forms of expression; for He has promised that His word shall accomplish that whereunto He hath sent it. Yet we must have the spirit as well as the letter in using scripture. It became the boldest hypocritical cant under Cromwell's Barebones parliament: and in our own time the Mormons utter such blasphemous absurdities, claiming that the Holy Ghost tells them to say so and so, that when one is among them he is almost ashamed to use that most holy name, or to quote the words of inspiration.

It requires divine wisdom to live within whispering reach of Him who said: "I am with you alway," and not have the appearance of telephonic familiarity and carelessness; and also to carry constantly His messages to souls, and not become self-con-

scious and mechanical. But the great comfort is, He has promised to give wisdom liberally, just for the asking.

God often sends to the mark the arrow from a bow drawn at a venture; but that is not His rule for our service, as I have observed His work. When He sets us at the winning of a soul, we must go about it with as complete a renunciation of self as if there were nothing else in the universe worthy our thought for that hour. We must remember those in the bonds of sin as bound with them. We must put our souls in their souls' stead, and work as if our own salvation were at stake.

One wintry, stormy night a wreck signalled a life-saving station for help. The "shotline" was sent from the mortar over the stranded ship; the "whip-lines" had been drawn out to her and made fast, but the pulleys would not work. Something had gone wrong. There was no time to lose, for the vessel would soon go to pieces, and the crew perish in the breakers. So earnest were the life-saving men to rescue them, that one went out on the ropes to the wreck hand over hand. The great surges battered him, and rolled over him, pitching him this way and that, but out he crept into the pitiless night and dangerous sea. It was a little thing that he had to set right upon the wreck, but if he had not risked all to reach the imperilled crew, they would have gone down. When God sets us to bring souls to Himself, we must be ready to swing out into the teeth of tempests, and upon the wildest seas, if we may but save them from death.

But when this work of winning souls to Christ becomes the passion of the life, is there not risk of over-enthusiasm and fanaticism? To be sure there is; for as a quaint old man said: "You can't get out of gun-shot of Satan while you stay in this world." You may trust Christ to keep you from the tangential tendency that comes with the increase of power. To be and do just right, we must constantly "walk neat," as the jubilee singers sing, with better sense than English. The exact line of right action is as difficult to hold, as the hair bridge Mohammed's souls were obliged to walk over to get into paradise. To plough a straight furrow a man sights some object across the field, and keeps his eye upon it. To make straight paths for our feet we must constantly look unto Jesus, the Author and finisher of our faith.

According to our faith it will be done unto us. In other words, our success will be measured by our ability to bring God into each case, and, by our self-losing trust in His power, making available His omnipotence. Christ said: "Without me ye can do *nothing*." The excellency of the power is not of men, but of God.

Children's Scripture Union.

The usual monthly meeting will be held on Saturday next at The Lodge, Girgaum, at 5 o'clock. All children and young people are earnestly invited to come and bring their Bibles with them.

John M. Macdonald,
Hon. Sec.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

Third Quarter Lesson VIII.

Sunday, August 19.

Lev. xxiii: 33-44.

Subject:—The Feast of Tabernacles.

I. Introductory.

1. *Golden Text:* The voice of rejoicing and salvation is in the tabernacles of the righteous.—Psa. 118. 15.

2. *Home Readings:*—

M. The feast of tabernacles.....Lev. 23. 33-44.
Tu. The three great feasts .....Deut. 16. 12-20.
W. The feast renewed .....Neh. 8. 9-18.
Th. Proph. concerning the feast.Zech. 14. 16-21.
F. Exhortation to praise.....Psa. 81.
S. Christ at the feast .....John. 7. 11-17.
S. Thankful worship .....Psa 118. 7-19.

3. *Memory Verses:*—41-43 inclusive.

II. Historical.

Concerning the feast of Tabernacles Milman writes that "it took place in autumn, at the end of the vintage, in all southern climes the great time of rejoicing and merriment If more exquisite music and more graceful dances accompanied the gathering in of the grapes on the banks of the Cephisus,—the tabret, the viol, and the harp, which sounded among the vineyards of Heshbon and Eleale, were not wanting in sweetness and gaiety; and instead of the frantic riot of satyrs and bacchanals, the rejoicing was chastened by the solemn religious recollections with which it was associated, in a manner remarkably pleasing and picturesque. The branches of trees were woven together in rude imitation of the tents in which the Israelites dwelt in the desert, and within these green bowers the whole people passed the week of festivity." The feast, says Farrar, "was intended to commemorate the passage of the Israelites through the wilderness, and was celebrated with such universal joy that both Josephus and Philo call it 'the holiest and greatest feast', and it was known among the Jews as '*the feast*' pre-eminently. (See Jos. Autt. viii: 4. § 1; xi: 5, § 5. Numb. xxix: 12—38; Neh. viii: 15; Exod. xxiii: 16; Deut. xvi: 13-15). It was kept for seven consecutive days, from 15th to the 21st of Tisri, and the eighth day was celebrated by a holy convocation. During the seven days the Jews, to recall their desert wanderings, lived in little *succoth*, or booths made of the thickly-foliaged boughs of olive, and palm, and pine, and myrtle, and each person carried in his hands a *lulab*, consisting of palm branches, or willows of the brook, or fruits of peach and citron. During the week of festivities all the courses of priests were employed in turn; seventy bullocks were offered in sacrifice for the seventy nations of the world; the law was daily read; and on each day the Temple trumpet sounded twenty-one times an inspiring and triumphant blast. The joy of the occasion was doubtless deepened by the fact that the feast followed but four days after the awful and comforting ceremonies of the Great Day of the Atonement, in which a solemn expiation was made for the sins of all the people."

Among the Jews there were three feasts of peculiar importance: 1. The feast of the Passover commemorating their deliverance from Egypt. 2. The feast of Pentecost, or "feast of weeks," the great harvest festival, and 3. The feast of Tabernacles, the subject of the present lesson

III.—Exegetical

34. *The fifteenth day of the seventh month.*—This date corresponded with the end of our September and the beginning of October. It was the time in the year when the harvests were over and they could rejoice over the gathering of the fruits of the land. (vs. 39). *The feast of tabernacles.*—"Of tents, or booths, or arbours. The feast was appointed to remind them of that time when they had no dwellings in the wilderness, and to stir them up to bless God, as well for the gracious protection then afforded them, as for the more commodious habitations now given them; and to excite them to gratitude for all the fruits of the year nearly ended. which were now completely brought in" (Benson.) *For seven days.*—They were to live in tents for seven days but on the eighth day there was to be a "*Sabbath*" or "*holy convocation.*" (vs. 39.)

35. *On the first day shall be a holy convocation.*—The day was to be kept by the whole nation as a day of worship. On that day no one was to do any "*servile work*," (vs. 35), that is any ordinary daily secular work; but on that day they were to gather the boughs and branches of trees for the booths, (vs. 40) and offer a burnt offering unto the Lord. (vs. 36).

36. *Seven days ye shall offer an offering.*—Each day was to have a separate offering. *Made by fire.*—It was to be a burnt offering. *Unto the Lord.*—There was to be a definite purpose in the offering, and it was to be made to Him who had brought them through the wilderness. *On the eighth day shall be a holy convocation.*—Although the eighth day did not really belong to the feast yet in a sense it was the most important of all, and was called *the Great Day*, (John vii: 37), for on that day they returned from their booths into their permanent dwellings which in a figurative sense represented their entrance, after forty years' wandering, into the land of Promise. Upon this day all the people made special thanksgiving and offered a burnt offering unto the Lord.

37. *A meat offering.*—Among the Jews sacrifices were offered from both the animal and vegetable kingdom. Here the meat offering implies a sin offering of an animal nature, such as a bullock or a sheep. *A sacrifice.*—A sin offering. *Drink offerings.*—Libations of wine either fermented or unfermented. 38. *Beside the sabbaths of the Lord and beside your gifts.*—They were to make these offerings and gifts and vows in addition to those made upon the ordinary weekly sabbath. The worship of the feast of Tabernacles was to be over and above the ordinary worship. The *gifts* were to be in addition to *the free will offerings*

39. *When ye have gathered in the fruit of the land.*—It was to be a kind of *feast of ingathering* when the fruits of various trees and vines were gathered in.

40. *Goodly trees.*—Olive, myrtle and pine. (Neh. viii: 15, 16) *Branches of palm trees.*—They carried branches in their hands. *Thick trees.*—For making the booths *And ye shall rejoice before the Lord*—Concerning this verse *Jam. Fau. and Brown* remark: "The trees made use of are by some stated to be the citron, the palm, the myrtle, and the willow, while others maintain the people were allowed to take any trees they could obtain that were distinguished for verdure and fragrance. While the solid branches were reserved for the construction of the booths, the lighter branches were carried by men, who marched in triumphal procession, singing Psalms, and crying, 'Hosanna!' which signifies 'Lord, we beseech thee!' (Psa. cxviii: 15, 25, 26). It was a season of great rejoicing."

41. *Seven days in the year.*—It was an annual feast. *A statute forever.*—It was to be observed every year for perpetual generations.

42. *Dwell in booths.*—These booths were erected in the cities and towns either in the streets and gardens or on top of the flat-roofed houses.

43. Clarke says: "By the institution of this feast God had two great objects in view: 1. To perpetuate the wonderful display of His providence and grace in bringing them out

of Egypt, and in preserving them in the wilderness. 2. To excite and maintain in them a spirit of gratitude and obedience, by leading them to consider deeply the greatness of the favours which they had received from His most merciful hands."

IV. DOCTRINAL.

1. The people met together in a "*holy convocation.*" The duty of "assembling ourselves together" is everywhere earnestly enjoined in God's Word The public worship of God is a duty binding upon the Church and upon the nation.

2 The "*free will offering*" should be continued by all Christians. We should give freely because we have received freely. We should give of our substance, of our time, and talents, and, above all, we should consecrate ourselves in an eternal free will offering to God.

3. We should constantly remember that this world is a wilderness. That we are living in "the earthly house of this tabernacle" which will be speedily "dissolved" and should seek "a building of God, a house not made with hands, eternal, in the heavens."

4. Our hearts should be full of thankfulness that we have been guided by God and can have constantly with us the pillar of cloud and of fire. We should "*rejoice before the Lord our God*" not only "seven days" but evermore, and in every thing give thanks."

V. HOMILETICAL.

1. We ought to be exceedingly thankful to God that He has led us through "that great and terrible wilderness" of sin and alienation into the Canaan of His perfect love. Is it possible that any are yet back in the barren wilderness? Canaan is for all Israelites and the booths can be exchanged for the fixed habitations.

2. It is well to remember "the hole of the pit from which we were digged." Although now safely housed, with the dangers past, yet we should once in a while remind ourselves of the wilderness way. (Deut. viii : 2).

3. We should unitedly offer *gifts* and *free will offerings* unto the Lord out of gratitude for all His mercies. The poor should be remembered. The cause of missions should not suffer. The Church and the ministry should be maintained.

4. "When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise."

RAMCHUNDRA BALAJI KESKAR.

THIS faithful servant of Christ died at Poona on the morning of the 31st ult. A brief note regarding him will not be unacceptable to many readers of the *Guardian*. He became a Christian at Sholapur in 1867 along with a younger brother, Prabhakar, when, on account of their belonging to the Brahman caste, their confession was made under an opposition that amounted to riot. Both have since faithfully upheld this confession. The elder brother having served in various places joined the Free Church Mission at Poona in February 1883 as an evangelist, and he has had constant and abundant opportunities during these five years of exercising his ministry. His endowments for this work were, at first sight, scanty: he was not an eloquent, or even a very ready speaker, his range of illustration was confined, and there was little originality in his matter or style; yet—and surely the fact is encouraging to such as feel the want of such gifts. Mr. Keskar was a successful preacher, and that for two reasons: he knew what he wished to tell, the two great facts of Sin and Salvation; and he had an unhesitating, unswerving directness of statement on these points that gave real power to his words and secured serious attention. But, above all, he was unusually qualified on the side of character. Never have I seen him put out, or excited to anger, or even impatience by rudeness or opposition. The peace that ruled within pervaded all his outward service; and I am safe to say that, during a considerable experience of this kind of work, I have never known one, European or Native, who more resembled our Master Christ in meekness and gentleness of spirit than Mr. Keskar. This indeed was his power. Our Poona street audiences are often trying enough, but our brother was equal to the worst occasions, and I believe he has left impressions on the minds of hundreds in this city that will never be effaced, of the peace of the godly man.

Mr. Keskar had a weak constitution and it appears to have been seriously affected by the continued dampness of the season. He was however only eight days off work having been out on the morning of the 23rd July and dying on the 31st. These last days were spent, according to his own wish, in the Sassoon Hospital, where he had every advantage of medical treatment, and the constant attendance of his family and friends. He suffered much but it would not be enough to say that he bore all patiently—he bore his sufferings triumphantly, and would not even have them called sufferings. Instead of failing him in these testing hours, the qualities noted above only grew in strength, and took him quite beyond a mere negative unmurmuring submission, or even acquiescence, such as we are glad to find in dying men, and placed him in what to me seemed a sublime position of control over human weakness. Our brother's victory was complete. And I rejoice not more on his account than on that of the Native Christian community thus represented in the van of Christian conquest over the inner man, and thus pledged—if it will lay the matter to heart—to a future of supreme devotion to the service of Christ.

J. SMALL.

Poona, 7th August, 1888.

BRAHMINS BAPTISED.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I know you will be glad to hear from me that I have baptized three Brahmins, a father and his two sons. The mother and her three daughters' baptism will soon follow. Prayers are solicited from the Christian public for them that they may become mighty men of God full of the Holy Ghost and fire.

If any Christian gentlemen will kindly undertake the education of the two lads, they will make good use of their money, and they will have the privilege of putting two workers in the field very soon.

Yours very faithfully,
BEN. PETERS, M. E. Church.

—Of the 17,743 Fijians inhabiting the Fiji Islands, more than nine-tenths attend Church with fair regularity.

SHE HATH DONE WHAT SHE COULD.

Sarah Hosmer, of Lowell, though a poor woman supported a student in the Nestorian Seminary, who became a preacher of Christ. Five times she gave fifty dollars, which she earned in a factory, and sent out five native pastors to engage in the work of preaching the gospel, the "good news" she so dearly loved and of which her life was a blessed exemplification. When more than sixty years old she felt an intense longing to furnish to Nestoria one more preacher of Christ; and living in an attic, she took in sewing until she had earned enough money for the accomplishment of her cherished purpose. In the hands of this truly consecrated woman, money transformed the factory girl and seamstress into a missionary of the cross and then multiplied her sixfold. "She hath done what she could."

PASSENGERS ARRIVED

Per P. and O. Str. *Assam*, August 5:

From London—Mr Strickland Mr McGowan Mr Crother Mr Needham Mr and Mrs Faucus Miss McDonough Mr Stone Mr Hudson Mrs Hudson, child and infant and Mr Holden.

From Brindisi—Mr King Mr Martindale Mr and Mrs Tritton Dr Dymott Lt Fuller Mr Porter Mr Oddie Mr Glass Mr Foster Major Barrow Mr Anderson Mr Jessel Mr Vesey Mr Owen Mr Ivens Mr Symonds Mr Hynd Brig-Genl Wolseley Major Scott Chisholme Mr Knox Capt Appleton Mr Daniell Capt Benson Col Benson Mr Mollinson and Mr Wildhaber.

From Aden—Capt H J Pryce.

PASSENGERS SAILED

Per P. and O. Str. *Shannon*, August 7:

For London—Mr A H Morris Mr H L Holland Mr C H Mackie Col and Mrs Clerk and 2 children Mr Waller Mrs W R Williams and child Mrs Holmes Mrs Whyte and infant Mr J B Fry Mr Lehzen Mr R Bradley Mr and Mrs Greenfield Mrs W Fry and 4 children Rev R W Metcalfe Mr C R Beattie Mr W H Chapman Dr C A Graves Mrs Graves and 2 children Capt J Gadd Mr W Hooper Mr V Willis Genl G C Hodding Mr C J Greaves Mr Sullivan Mr W Simpson and Major McRae.

For Brindisi—Col and Mrs N M T Horsford Col Hay Major Churchill Mr F N Thorowgood Col H M Stanley Clarke Mr O D Clarke Mr J Hooper Mr Williams Col D G Pitcher Capt H M Jackson Mrs Peile Mr G P Sanderson Mr G Cotton Mr T M Kirkwood Mr W A Thompson Sir R Low Mr W Allen Mr Webster Dr Lidderdale Mr A C Cregeen Mr S P Doig Mr H S Olcott Mr A W Orr Mr F E Kemp Col Chambers Miss Bossi Dr J Richardson Mr B W, Blackwell and Mr J Watson.

For Suez—Mr W Atkins.

Domestic Occurrence.

DEATH.

POWELL.—August 2nd, at Bhaugulpore, Bengal, Cecilia Clara Hannah, loved child of B J. Powell, age 11 months.—"Suffer little children to come unto me and forbid them not for of such is the Kingdom of God."

"BOMBAY GUARDIAN."

The following subscriptions have been received up to date:—

	Rs.	A.	P.
Rev. G. L. Wharton, 15th Nov. 1888	7	10	0
J. W. Fordham, Esq., 31st Dec. 1888	7	10	0
R. Hill Wilson, Esq., 31st May 1889	7	10	0
Rev. A. Brasche, 31st August 1888	3	13	0
J. H. Jones, Esq., 30th June 1889...	7	10	0
Rev. H. De St. Dalmas, 31st Dec. '88	7	10	0
Rev. H. Goluknath, 31st July 1888..	7	10	0
Mrs. C. E. Hayme, 15th July 1888...	7	10	0
Miss M. B. Gahan, 24th Sept. 1888...	7	10	0

ASIATIC SOCIETY MUMBAI

Advertisements.

VICTORIA JUBILEE TECHNICAL INSTITUTE.

BOMBAY.
1888.

The Board.

CHAIRMAN.

THE HON. MR. F. FORBES ADAM, C. I. E.

MEMBERS.

THE HON. SIR DINSHAW M. PETIT KT.
MAJOR GENERAL J. H. WHITE, R. E.
THE HON. MR K. T. TELANG, C. I. E.
DR T. PLANEY
THE HON MR FEROZSHAW M MEHTA
COLONEL G. L. C. MERLWETHER, R. E.
KHAN BAHADOOR M. C. MURZBAN
LUDLOODIN TYABJEE, ESQ
[illegible]SABHOY FRAMJEE, ESQ. C. S. I.
[illegible]ABJEE FRAMJEE PATEL, ESQ.
MAJOR W. S. S. BISSET, R. E. C. I. E.
G. COTTON, ESQ.
HARKISSONDASS NUROTUMDASS, ESQ.

HONORARY SECRETARY.

NOWROSJEE N. WADIA, ESQ.

PRINCIPAL.

J. P. PHYTHIAN ESQ., C. E.

FEE.

Day Students Rs. 3 per month payable in advance.

Evening Students Re. 1 per month payable in advance.

The Fee covers one Technological group with its complementary Science Subjects and Laboratory practice.

THE SESSION CONSISTS OF TWO TERMS.

The first term will commence on the second Monday in November (*i. e.* the 12th November 1888,) and will end on the third Saturday in April (*i. e.* the 20th April 1889.)

The second term will commence on the second Monday in June (*i. e.* the 10th June 1889,) and will end on the third Saturday in September (*i. e.* the 21st September 1889.)

PROVISIONAL ARRANGEMENTS are being made to start the Day Classes for Machine Drawing on the 1st of September, and they will be carried through to the 1st term which will commence on the 12th of November 1888. It is also intended that Steam and Physics classes should be opened about the 1st of October and continued as above until the beginning of the 1st term. Arrangements for Evening Classes will be hereafter settled.

Further information respecting the Technological Cotton Class of the Ripon Textile School and Sir Jamsetjee Jeejeebhoy Technical Mechanical Engineering School will be published as soon as arrangements are completed.

Printed forms of further details showing the Time Table, Text Books, &c., necessary for the various Sessions and all other particulars and information can be obtained on application by letter to the Principal at the Institute.

Intoxicating Sacramental Wine

A set of Free Pamphlets will be sent to any address in India or Ceylon on receipt of 1 anna for posting.

W. J. GLADWIN,
Tardeo, Bombay.

Canvassers and Agents wanted for the
BOMBAY GUARDIAN
in every town in India.
Apply for terms &c. to the
Manager, Tardeo, Bombay.

WOMAN'S MEDICAL MISSIONARY TRAINING SCHOOL, BOMBAY.

IN opening the above-named institution, the object is to meet a long-felt want in India, namely that of thoroughly trained Missionary Physicians and Nurses.

Prominent Physicians of Bombay have volunteered to supply a daily Medical Lecture Course.

A course of lectures on Practical Nursing will be given by Miss Richardson, who received thorough training in England, and who now has charge of a private Hospital in Bombay. Bible studies will be regularly conducted by Rev. H. C. Stuntz.

Missionaries of the various denominations will be invited, from time to time, to give practical instruction in methods of missionary work.

Miss Saleni Armstrong, M.D., will have charge of the institution. Dr. Armstrong is a graduate of the Woman's Medical College of Pennsylvania, and acquired a valuable hospital experience, as Physician, in the New England Hospital, in Boston.

Clinical and practical bed-side instruction, given in connection with a private Hospital under Dr. Armstrong's charge, will constitute an important part of the training.

Boarding accommodation will be provided, within the institution, for a limited number of students, who will be under the special care of the Superintendent.

TERMS.	Rs.
Entrance Fee	10
Tuition per mensem	10
Board and Lodging	40

Special rates will be made for native students.

For further information, address—
SALENI ARMSTRONG, M. D.,
KHETWADI CASTLE, BOMBAY.

Price, 1 *an. By post*, 1½ *an.*

PERSONAL PURITY, HOME LIFE, AND NATIONAL GREATNESS.

BY THE BISHOP OF MANCHESTER.

London: Dyer Brothers, Paternoster Square.
Bombay: "Purity Trumpet" Book Depôt.

POONA METHODIST EPISCOPAL HIGH SCHOOL.

THIS School opens its second term on the 21st of May. We desire to call special attention to the Boarding Establishment. It is under the constant supervision of the Lady Principal, Mrs. D. O. Fox, M. A. The Matron, Mrs. Poffly, is an earnest Christian woman. Every effort has been made to provide a *home* for those who come to us. Not only will their physical comforts be carefully looked after but also their spiritual welfare. Parents and guardians can place their children in the Boarding School, with the assurance that they will be faithfully cared for.

The School teaches up to the Matriculation examination.

The staff of teachers has been strengthened and is prepared to do full work. Send for Prospectus to Rev. D. O. Fox, M. A., Principal.

LAHIRI & Co.,

Homœopathic Chemists and Druggists,

101, COLLEGE STREET,

CALCUTTA.

MEDICINE CHESTS:

Amongst many worthy of notice:—

1. **For Cholera**—Containing 12 medicines, one guide, and a bottle of Rubini's Camphor in a separate case. Rs. 5.
2. **For Cholera (large)**—Containing 24 medicines to meet the disease with its sequelled one guide and Rubini's Camphor. Rs. 10.
3. **For Domestic Purpose**—Containing 24 principal medicines in a handsome mahogany box, a drop conductor, and a guide in English. Rs. 10.
4. **Do. (large)**—Containing 60 internal and 5 external remedies with Dr. Laurie's Epitome of Medicine. Rs. 30.
5. **Do. (large)**—Containing 150 medicines with a drawer for external Tinctures and other accessories and adapted to Dr. Ruddock's "Text Book" or Dr. Laurie's "Domestic Medicine." Rs. 65.

Dr. Rubini's saturated Spirits of Camphor, Re. 1; Dr. Salzer's Camphor Trituration (superior to Dr. Rubini's Spirits of Camphor), Re. 1; Glass stoppered in boxwood cases, Rs. 2-8; Clinical Thermometer plain, Rs. 3-8; Magnifying, Rs. 5-8; ½ Minute, Rs. 6-8.

Catalogue and Price list free on application.

ESTABLISHED IN 1835.

BROWN & Co.

UNDERTAKERS AND SCULPTORS
CLARE ROAD, BYCULLA.

UNDERTKERS BY APPOINTMENT TO THE Garrison of Bombay. Magistrates of Police. P & O. Company Railway Infirmary. Byculla Schools

PRIVATE HOSPITAL

FOR

WOMEN AND CHILDREN,

Khetwadi Castle, Bombay.

THE object of the above-named Institution is to furnish to European and Eurasian women a quiet home, during sickness and confinement, where they may have all home comforts, including the best of food well prepared and tastefully served; and in addition to medical attendance, such careful and skilful nursing as they would scarcely be able to procure in their own homes, or in a general hospital.

Patients seeking admission should apply to the Resident Physician, Dr. Saleni Armstrong, who will determine, by examination, whether the case be a suitable one for the hospital. It is desirable that application be made in person, and, if possible, during the office hours of the Resident Physician, from 10-30 a. m. to 1 p. m. (Sundays excepted). Persons living at a distance may apply by letter. Prices will range from five to twelve Rupees per day, according to accommodation and disease, payment required in advance. Special terms to missionaries. Hospital convenient to Grant Road Tram, 83, Khetwadi Back Road, Bombay, India.

WILLIAM WATSON & CO.,

28, APOLLO STREET, BOMBAY.
27, LEADENHALL ST., LONDON.

Attention is invited to our appointment as *Agents* to the *Missionary Society* of the *M. E. Church* in *India*, and Bankers to the S. I. Conference.

BANKERS AND AGENTS M. E. CHURCH IN INDIA.

We have recently reorganized our *Passage* and *Parcel Forwarding Departments*, and can arrange comfortable 1st class passages to Continental and Home ports from about Rs. 250 to Rs. 400, according to Route and class of boat. We also *select* and book berths *at the lowest possible fares*; secure places in the Sleeping Cars; Rail Tickets; Coupons, &c. Liberal reductions are made to *Missionaries*, Parties, or Families.

CHEAP PASSAGES. REDUCTION TO MISSIONARIES.

We charge *No Commission* for Booking Passages.

We can supply Stores of every description and can early order out from our London or Continental Branches anything that may not be on hand.

SUPPLY STORES.

Hand-books, and full particulars on application personally or by letter or wire.

BALDWIN HIGH SCHOOLS.

BANGALORE.

Boys and girls are fitted for the Madras Matriculation. Sound discipline, Christian supervision, a reliable teaching-staff, home-like advantages to Boarders, and a fine climate, are some of the inducements we are able to offer all parents and guardians of children.

W. L. KING, M. A.,
Principal.

THE SENTINEL:

ORGAN OF THE SOCIAL PURITY MOVEMENT.

Conducted by ALFRED S. DYER.

The Christian says—We do not hesitate to say that all well-established Christians who would carry their principles into practice, should acquaint themselves with the movements that are so earnestly and reverently advocated in its pages."

The Christian Commonwealth says—"*The Sentinel* is doing splendid service in the cause of moral purity. We heartily commend it as an able and fearless advocate of the truth as regards one of the greatest questions of the age."

London: Dyer Brothers, Rose Street Corner, Paternoster Square.

Annual subscription, Re. 1-12; may be paid to Mr. W. J. Gladwin, Tardeo, Bombay.

BOMBAY AUXILIARY BIBLE SOCIETY.

PULPIT, Family, and School Bibles in English with marginal references and maps bound in morocco, sheep, or cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

Marathi New Testament, 12mo. cloth. Price, 6 annas per copy.

Ditto Separate Gospels, and the Proverbs, 16mo. Price, 3 pies per copy.

Ditto Bible, new edition, 12mo., half-sheep. Price, 1 rupee & 8 annas per copy.

Ditto Old Testament, half-sheep. Price, 1 rupee per copy: in cloth, 12 annas.

Gujerati separate Gospels and Acts, Revised Gujerati version, 12mo. Price, ½ an anna per copy.

Gujerati and English Luke 12mo. Price one anna per copy.

Do. do. John price one anna per copy.

AMERICAN ORGANS
HARMONIUMS
PIANOS
Lists
Post
Free

S. ROSE & COMPANY, BOMBAY.

List
Post
Free
PIANOS
HARMONIUMS
AMERICAN ORGANS

PLATED GOODS.
TABLE CUTLERY.
TYPE WRITERS.
ICE MACHINES.
ICE PAILS.
REFRIGERATORS.
GASOGENES

COURT & CO., BOMBAY.

ASK FOR

LIEBIG COMPANY'S EXTRACT OF MEAT

And see that each Jar bears Baron Liebig's Signature in Blue Ink across the Label.

J. Liebig

FINEST AND CHEAPEST MEAT-FLAVOURING STOCK FOR SOUPS, MADE DISHES AND SAUCES.

Invaluable for India as an Efficient Tonic in all cases of Weakness. Keeps good in the hottest Climates, and for any length of time.

To be had of all Storekeepers and Dealers throughout India.

Cookery Books Post Free on Application to the Company.

LIEBIG'S EXTRACT OF MEAT Co., Limited, Fenchurch Avenue, London, England.

THE TEMPERANCE HALL

BOARDING ESTABLISHMENT,

Under the management of Mrs. Briggs, Lower Colaba.

House open to the sea, first class table, and all the comforts of a Christian home are offered in this Establishment.

Temperance Hall Coffee, Tiffin and Reading Room open to the public from 6 A. M. to 10 P. M.

All are invited to visit here.

J. BRIGGS.

LYDIA J. WYCKOFF, M. D.,

a graduate of the "Women's Hospital Medical College" of Chicago, Ill., U. S., has located on 326, Grant Road, tram line.

Careful examination of patients, and such medical care as is necessary, will be given.

Special time will be given to *Confinement Cases, Women's Diseases, Skin Disease*, and the *diseases of the Eye and Ear.*

Office hours 6 to 9-30 A. M.,—2 to 4 P. M.

DR. WYCKOFF can also be consulted each day at "Phillip and Co." (Fort) at her office hours, 11 A. M. to 2 P. M.

ARCHIVES SOCIETY MUMBAI

CROSSE & BLACKWELL'S

Pickles, Sauces, Jams, Jellies, Tart Fruits, Potted Meats.

PURVEYORS BY APPOINTMENT TO HER IMPERIAL MAJESTY THE EMPRESS OF INDIA.

Preserved Fish, Soups, Game, Sausages, Hams, Bacon and Cheese

May be obtained of all Storekeepers throughout India.

ALL GENUINE GOODS ARE LABELLED

CROSSE & BLACKWELL,

PURVEYORS TO THE QUEEN,

SOHO SQUARE, LONDON.

SPECIAL AGENTS FOR

LEA & PERRINS' WORCESTERSHIRE SAUCE.

ANCHOR LINE.

BOMBAY TO MARSEILLES OR LIVERPOOL.

Vessel.	Commander.	Tons.	H. P.	To Sail
s. s. Armenia...	G. Read ...	3095...	480 ...	6th Sept. 1888.

Fare to Liverpool for ordinary adults Rs. 475.—For Missionaries Rs. 400.

Each Steamer carries a Surgeon and Stewardess, and has every comfort for First-Class Passengers.

For further particulars apply to

W. & A. GRAHAM & Co.,

Bombay, 20th July, 1888. *Agents.*

BOMBAY SCOTTISH EDUCATION SOCIETY.

THE Society has two High Schools for Boys and Girls—

1. The Scottish School, near the Railway Station Byculla.
2. The "John Connon" School, opposite the Queen's Statue, Esplanade, Fort.

HEAD MASTER—Mr. JAMES MACDONALD in charge of both Schools.

HEAD MISTRESS—Mrs. Macdonald, Byculla.

Assistant Teachers.
- Mrs. Engel.
- Miss Ward.
- Miss Robinson.
- Mr. H. R Wilkinson.

} John Connon School.

- Mr. Counsell.
- Miss Moffatt.
- Miss Cooper.
- Mr. Bhore.
- Mr. Wright.
- Mr. Rhenius.

} Scottish Schools, Byculla.

French Master—Senor Pedraza, both Schools.

Music Masters—Herr Schmuck, "John Connon School." Herr Mehnert, Scottish School, Byculla.

Certificated Drawing Master.—Mr. Maddon Pandurang, Byculla.

The Education given in these Schools is non-sectarian. All the standards up to Matriculation are taught in both Schools. Pupils from these Schools have been exceptionally and uniformly successful at the Matriculation Examinations of the Bombay University.

Mr. Macdonald receives a limited number of Boarders, Boys and Girls, at Byculla.

JOHN FORGAN, Marine Lines,
A. B. WATSON, ditto
Joint Honorary Secretaries.

ROBERTSON'S KALODERMA

For clearing and softening the skin, and improving the complexion.

It is also used as a wash for Infants. Price, per bottle, 10 as.

Paphian Hair Douche. Rose Hair Oil. White Hair Oil. Quinine Hair Wash.

The last used for nervous headache and premature fall of hair. The others for preventing and destroying the scurf and strengthening and encouraging the growth of the hair. Price, Re. 1 and 8 as. per bottle.

Full directions given in each bottle.

R. & Co. undertake commission agency of every kind, and up-country constituents will find it to their advantage to order their goods through them.

All money orders, etc., to be addressed to

D. BHORE,
ROBERTSON & Co.,
Mount Road, Mazagon,
BOMBAY.

THE CHINESE RECORDER

AND

MISSIONARY JOURNAL (*Monthly.*)

Published by

THE AMERICAN PRESBYTERIAN MISSION,

SHANGHAI.

Subscription rate—$3.00 per annum.

Orders for this paper will be Registered at the *Bombay Guardian* Office, Two Tanks, Bombay.

FIRST CLASS ORGANS

JUST RECEIVED.

We have a new stock of *Cabinet Organs*, beautiful and sweet-toned.

Send for Illustrated Catalogue to

THE AMERICAN ORGAN AGENCY, BOMBAY.

ASIATIC SOCIETY MUMBAI

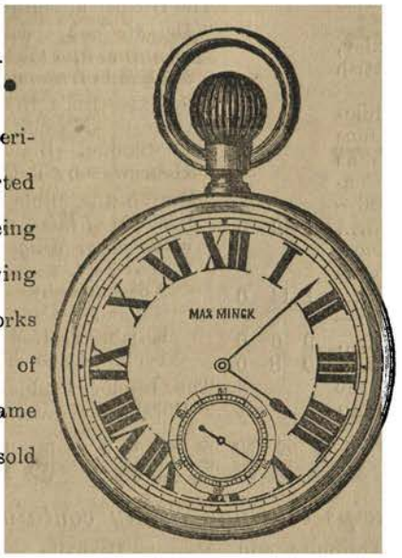
STARTLING ! ! BUT A FACT ! !

THE "CHALLENGE KEYLESS WATCH,"

THE CHEAPEST WATCH IN INDIA,

Rs. 8 only.

Superior to any American or other Watch imported to India for that price, being a genuine Watch, having the full complement of works inside & the duration of winding, &c., being the same as any ordinary Watch sold at Rs. 20 and upwards.



Rs. 8 only.

A pretty Nickel Silver Keyless Watch, with Side pin to move the hands, enamelled dial with bold figures, and second hands.

GUARANTEED 2 YEARS.

Sent out in a neat case with spare spring, and spare glass.

Properly examined and regulated before despatch.

For a rupee more a fine Canadian Gold Guard will be sent, or ½ dozen for Rs. 5.

SPECIAL ALLOWANCE.—By ORDERING 6 Watches, at one time, 6 Canadian Gold or Nickel Silver Guards are supplied free.

"THE CHALLENGE KEYLESS PRIZE,"
NOTICE.

Owing to instructions received from Government I have been prohibited from advertising the "Challenge Watch" prize of the "Gold Minute Repeater."

MAX MINCK,

BOMBAY,
HORNBY ROW.

THE ONLY FILTERS PROVEN BY ANALYSIS.

BEWARE

OF DRINKING WATER which has not been thoroughly Filtered; as, besides Lead, Lime in excess, and other mineral impurities, most waters contain either sewage, the eggs of intestinal worms, and hydatid disease, or the

GERMS OF INFECTIOUS DISEASES

such as Cholera, Dysentery, Typhoid Fever, &c.

Repeated analyses have proved that

MAWSON'S
NEW PATENT FILTER

removes all these impurities, and that it is the only efficient, practical and scientifically reliable Filter.

Proprietors—Mawson, Swan & Weddell, Newcastle-on-Tyne, England.

Agents—KEMP & Co., LIMITED, CHEMISTS, BOMBAY.

CHANGE OF NAME!

THE business which we have conducted to assist our Self-supporting Mission-work will be henceforth known as "THE AMERICAN ORGAN AGENCY."

SEND FOR OUR CATALOGUES before purchasing *Organs* and *Illustrated Bibles*.

Address—

THE AMERICAN ORGAN AGENCY,
c/o Foundlings' Home,
Grant Road, BOMBAY.

HOME OF HOPE.

Co-operation is invited in this important Rescue Work. Information of cases needing attention should be promptly and freely sent us.

The Home is supported by voluntary contributions.

MRS. DORA M. GLADWIN,
GRANT ROAD BRIDGE, BOMBAY.

CHAPOTEAUT'S PEPSIC PEPTONE WINE

Tonic, Digestive and Nutritive.

Chapoteaut's Wine nourishes and sustains the Sick and Convalescent, without fatiguing the stomach by the process of digestion; and is far superior to Beef Teas, Jellies, and Meat Extracts, which cannot nourish the body if the digestive organs are weakened.

This delicious Tonic Wine contains active **Pepsine** and **Peptone** or "*perfectly digested meat*," ready for immediate assimilation with the blood.

The reconstituent properties of Chapoteaut's Peptone Wine are acknowledged in the London and Paris Hospitals where it is largely used for all affections of the **Stomach, Liver, and Intestines**, and for **Indigestion, Distaste for Food, Anæmia, Consumption, Diabetes, Dysentery, Fevers**; in extreme weakness and exhaustion arising from **Tumours, Cancerous Affections**, and all wasting diseases wherever an extra amount of nourishment is required.

Chapoteaut's Pepsic-Peptone Wine cannot be too highly recommended as a Tonic stimulant and Restorative to the Aged, Delicate Females, Lymphatic subjects and children, and to increase the quantity and richness of the milk while suckling.

GRIMAULT & Co., Paris. Sold by all Chemists.

TO MOTHERS!

GRIMAULT'S WORM BONBONS

An agreeable vegetable sweetmeat for eradicating all kinds of intestinal worms promptly without pain or danger in Children and Adults.

GRIMAULT & Co., Paris, Sold by all Chemists.

DUSART'S
Syrup of Lactophosphate of Lime

HEALTH
VIGOUR
BONE
MUSCLE

This syrup enriches the blood, and stregthens and restores all the vital energies. Phosphate of Lime is the substance most necessary to our existence, and is indispensable for the formation of the bony and muscular system. When the body lacks the proper amount of Phosphate of Lime, it gradually wastes away, and as soon as such symptoms are observed, Dusart's Syrup (which is the natural restorer) should at once be taken.

Dusart's Syrup is of inestimable benefit to Convalescents, Old or Weakly People; and Rickety Children find in it the calcareous elements required for the solidification of the bones.

Dusart's Syrup is the best Tonic for Lymphatic subjects, and all suffering from Debility, Poorness of Blood and the Excesses of Youth. Dusart's Syrup arrests Diarrhœa, in Children, and is well adapted to Mothers while Suckling and during Pregnancy.

GRIMAULT & Co., Paris. Sold by all Chemists.

Chapoteaut's Morrhuol

The ACTIVE CURATIVE PRINCIPLES extracted from 25 times their weight of

COD-LIVER OIL

Chapoteaut's Morrhuol is contained in small soluble capsules, each of which represents twenty-five times its weight, or more than a teaspoonful of Cod-Liver Oil.

From the experiments made in the hospitals, it has been proved that **Morrhuol** is more efficacious than Cod-Liver Oil, and that Bronchitis, Cough, Night-sweats, Pains in the Chest, and Consumption or Sore Throats yield to its influence; after the first few doses the sleep becomes sound and the appetite returns, which at once indicates an amelioration.

Pale Weakly Children with no Appetite, and those inclined to be **Rickety** or afflicted with **Skin diseases, Scrofula, Scabs, Running sores on the neck,** and who are continually **Sleepless and Restless,** find in **Morrhuol** the curative and calming properties which these affections require, and an increased appetite and healthy appearance soon prove the truly wonderful effects of this remedy.

GRIMAULT & Co., Paris. Sold by all Chemists.

RECOMMENDED BY
Dr. A. VELKAR.

AGENTS:—

J. BROTHERS & Co.,
KALBADEVEI ROAD,
BOMBAY.

ASHA TRUST SOCIETY MUMBAI

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	a.	p.
Divine Programme of the World's History—a new book by Mr. and Mrs. Grattan Guinness	5	10	0
Tropical Africa—by Drummond, author of "*Natural Law in the Spiritual World*"	4	8	0
Unfinished Worlds—a study in Astronomy—Parkes	3	12	0
The Holy Land and the Bible—a book of Scripture Illustrations, gathered in Palestine—Cunningham Geikie—2 vols	18	0	0
Modern Science in Bible Lands—Dawson, *author of "Fossil Men," &c.*	6	12	0
The Upper Room—being a few truths for the Times—Bishop Ryle	5	10	0
Holy in Christ—a new book by Andrew Murray, *author of "Like Christ," &c.*	1	14	0
The Cause and Cure of Infidelity—Nelson	3	0	0
Life & Letters Mrs. Prentiss—author of "*Stepping Heavenward*," &c.	3	12	0
The Life & Work of Bp. Hannington—Dawson	2	10	0
Philosophic Series—by Dr. J. McCosh, of Princeton, (paper) each	1	8	0
1 Lock's Theory of Knowledge, with a notice of Berkeley.			
2 Antagonism of Hume and Huxley, with a notice of the Scottish School.			
3 A Criticism of the Critical Philosophy [culminated in his ethics			
4 Herbert Spencer's Philosophy as			
The Influence of Scepticism on Character—Fernley Lectures 1886—Watkinson—(paper)	1	2	0
The Creator and What we may Know of the Method of Creation—Fernley Lectures 1887—Dallinger	1	14	0
The Life of W. Morley Punshon—MacDonald	9	0	0
Samuel Morley—Hodder	10	8	0
The Sower and the Virgin—by the Right Hon'ble Ld Robert Montagu			
"*All the essentials which conspire to the production of a great book are pre-eminently conspicuous in the volume before us.*"	5	10	0
The Gospel in Nature—McCook			
"*Dr. McCook opens alike the book of nature and the book of grace with the hand of a master.*"	4	8	0
The Expositor's Bible—each	5	10	0
Genesis—Marcus Dods			
II. Samuel—Blaikie			
Hebrews—by T. C. Edwardes			
"Men of the Bible"—Series—each	1	14	0
"*Works of this description are invaluable to diligent Readers of the Sacred Text.*"			
Abraham—by Wm. J. Deane			
Solomon—Canon Farrar.			
Elijah—Prof. Milligan			
Isaiah—Canon Driver.			
The Liquor Problem in all Ages—Dorchester	9	6	0

THE COMPREHENSIVE TEACHERS' BIBLE.

A new Bible published by Bagster; the helps to Bible Study contain

The Bible.
Names and Titles. Historical Origin.
Varied Structure. Literary Form.
Spiritual Character.
Revelation and Inspiration.
Revelation.
Its Subject Matter. Its Form.
Its Historical Progress. Its Evidence.
Inspiration,
The Scope of Inspiration.
The Proof of Inspiration.
Denial of both Revelation and Inspiration.
Admission of Revelation but Denial of Inspiration.
Confusion of Revelation with Inspiration.
Belief in both Inspiration and Revelation.
Original Languages.
Ancient Versions of the Original Scriptures.
Versions of the Old Testament.
The Septuagint. Aquila's Version.
Theodotion's Version, Symmachus' Version. The Targums. [ments.
Versions of both the Old and New Testa-
The Peshito. Old Latin Version.
The Italic Version. The Vulgate.
Modern Versions.
Wycliffe's Bible Luther's Version.
Tyndale's Translation. Coverdale's Trans.
Matthew's Bible. Cranmer's Great Bible.
The Geneva Bible.
The Bishop's Bible. The Douay Bible.
The Authorised Version. The Revised Version.
The Canon of Scripture.
The Contents of Scripture.
The Old Testament. The New Testament.
The Pentateuch and Joshua.
Origin and Construction. [Criticism
The Course and Results of Disintegrating
The Case in Favour of the Antiquity and Genuineness of the Pentateuch.
The Hexateuch.
The National History of Israel.
The Poetical Books.
The Four Great Prophets.
The Minor Prophets.
Historical Value of the Apocrypha. [Periods.
Jewish History between the Old & New Test.
The Persian Period. The Grecian Period.
The New Testament.
Definition. Origin of Scripture.
The Canon. The Text.
Various Readings. Divisions.
The Four Gospels.
The Acts of the Apostles.
The Pauline Epistles.
Doctrinal. Pastoral. Personal.
The Catholic Epistles and the Revelation.
The Jews and Related Peoples. [ples.
The Jews—their Race. The Related Peo-
Jewish and other Sects and Parties.
The Tabernacle and the Temple.
The Priesthood and the Temple Worship.
The Synagogue.
The Prophets: Their Mission and Message.
The Jewish Theocracy.
The Jewish Festivals.
The Laws of the Jews
The Civil Law. As regards Persons.
The Criminal Law [Man.
Offences against God. Offences against
The Ceremonial law. [God.
Acceptance with God. Holiness before
Administration of the Laws.
Jewish Legalism.
Jewish Manners, Customs. Dress.
Houses. Food, and Manner of Living.
Arms, Armour, and Armament.
Vessels, Utensils, and Implements.
Instruments of Music. Arts Among the Jews.
Idolatry & Divination. Maladies & Diseases.
Natural History of the Bible.
Animals and Animal Products.
Plants and their Products.
Minerals, Metals, and Precious Stones.
Symbolical Language of Scripture.
Geography and Topography of the Holy Land.
Topography of other Countries and Places Connected with the Bible.
Order of the Books of the Old and New Testaments.
The Chronological Order of the Books.
A Chronological Arrangement of the Old Test.
An Itinerary of the Children of Israel (from Egypt to Canaan). [Judges of Israel.
A Chronological Table of the Patriarchs and
A Chronological Table of the Kings and Prophets of Judah and Israel
A Chronological Harmony of the Gospels,
The Great Prophecies and Allusions to Christ in the Old Testament which are expressly cited, either as Predictions Fulfilled in Him, or Applied to Him in the New Testament.
Passages in the Old Testament Quoted or Alluded to in the New Testament.
The Names & Titles of Jesus Christ our Lord.
The Names, Characteristics, Privileges, and Glory of the Church of God.
The Jewish Measures, Weights, and Coins.
The Jewish Calendar.
Tables of Measures, Weights, and Coins.
An Index of Proper Names, with their Accentuation and Meanings. [Psalm.
Alphabetical Index to the First Line of each
An Alphabetical Index of the Holy Scriptures.
A Scripture Atlas with Complete Index.

Pearl 16*mo.* Size $5\frac{3}{4} \times 3\frac{5}{8} \times 1\frac{1}{4}$ inch thick.

	Rs.	a.	p.
No. 502 French seal, yapped, round cor. gilt edges, elastic band	3	12	0
509 French seal, yapped, leather-lined, round corners,	5	4	0
515 Persian morocco, yapped, round corners, gilt edges, elastic band	6	6	0

Emerald 8*vo.* Size $8\frac{1}{4} \times 5\frac{3}{8} \times 1\frac{3}{8}$ inch thick.

	Rs.	a.	p.
No. 802 French seal, yapped, round cor. gilt edges, elastic band	8	4	0
809 French seal, yapped, leather-lined, round corners, band	10	2	0
815 Persian morocco, yapped, leather-lined, round corners, band	11	13	0
821 Turkey morocco, limp, round corners, red under gold edges,	13	8	0
830 Turkey-Levant, yapped, leather-lined, round corners, gilt edges	15	12	0

Ruby Foolscap 8*vo.* Size $6\frac{3}{8} \times 4 \times 1\frac{1}{4}$ inch thick.

	Rs.	a.	p.
No. 602 French seal, yapped, round cor. gilt edges, elastic band	5	4	0
615 Persian morocco, yapped, leather-lined, round corners, band	7	8	0
621 Turkey morocco, limp, round corners, red under gold edges, gilt roll	8	4	0
630 Turkey-Levant, yapped, leather-lined, gilt edges, round corners	11	4	0

Specimens of Type on application, a discount of 10 *per cent. is allowed off purchases in one calendar month of Rs.* 10 *and upwards for cash or on presentation of acct.—All orders to be addressed to The Superintendent.*

Printed and Published for the Proprietor by Sumant Vishnu Karmarkar at the ANGLO-VERNACULAR PRINTING PRESS, Two Tanks, Bombay.

ASIATIC SOCIETY MUMBAI